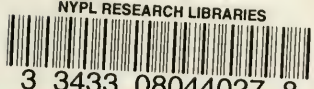


NYPL RESEARCH LIBRARIES



3 3433 08044027 8

RECORDS OF FIFTY YEARS.....

Memorial Record

OF

Wharton St., M. E. Church



VILLA JOSEPH MARI
NEWTOWN, PA.



Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation

<http://www.archive.org/details/memorialrecordof00whar>

ISD

(Philadelphia
Wharton

1 Philadelphia - Churches, Methodist Episcopal - Wharton street

GD

MEMORIAL RECORD

OF

Wharton Street M. E. Church,

PHILADELPHIA.

COMPILED BY
JOHN C. HUNTERSON.

THE NEW YORK
PUBLIC LIBRARY

220990B

A. TORRELLI AND
TOLDEN CO. PATENT
R 1943 L

ENTERED ACCORDING TO ACT OF CONGRESS IN THE YEAR 1892, IN THE OFFICE OF THE
LIBRARIAN OF CONGRESS, WASHINGTON, D. C.

Maekalus 31 Dec 1942

ONE EDITION OF FIVE HUNDRED COPIES ISSUED BY AUTHORIZATION OF GENERAL
COMMITTEE ON SEMI-CENTENNIAL.

PRINTED BY WM B FIFE'S SONS.

PREFATORY.

To the Members of Wharton Street M. E. Church :

To faithfully chronicle the history of the fifty years of our existence as a church, is not a small undertaking, and the author enters upon the discharge of the duty, with a proper appreciation of its importance ; fearing, however, lest the result should not measure to the standard of your expectation.

The publication of a historical pamphlet on this subject in 1890, has given the benefit of experience to this effort, as well as furnishing the historical data which must necessarily enter into this volume.

We are not called upon to write an epitaph, or mark the record of a decaying organization ; this thought which presents itself at the very commencement, awakens gratification, and even enthusiasm. No one who may have associated among the events to be recounted, or who has experienced a part of these occurrences, can fail to realize a sense of church pride.

Prefatory

The presentation of two groups of former Pastors, and one of Local Preachers, as well as the single plate portraits of other devoted ones, has been arranged after considerable effort, and patient, persistent attention. Brother John H. Kinsley has been of invaluable service in this matter. The assistance and warm-hearted support which Brother James Brown has rendered the author, is hereby acknowledged, and intensifies a life-long friendship. The helpful influence of the remaining colleague upon the committee, Brother William H. Clark, as well as several others, whose names are not mentioned, is fully appreciated and recognized.

“Others shall sing the song,
Others shall right the wrong,
Finish what I begin,
And all I fail of win.

What matter I or they !
Mine or another's day,
So the right word is said,
And life the sweeter made.”

—WHITTIER.

Cordially and Fraternaly,

JOHN C. HUNTERSON.

MEMORIAL RECORD
OF
WHARTON STREET M. E. CHURCH.

CHAPTER I.

THE preparation of a Memorial volume, commemorative of the semi-centennial of our existence as a church organization, having been decided upon, a profusion of incident, narrative and recollection presents itself for consideration, sufficient to make a much larger volume than the one now before the reader. This, perhaps, should not embarrass, and some will no doubt esteem it a condition enabling the writer to reach a satisfactory conclusion of the work.

After the exercise of an impartial discrimination in the selection of the material at hand, the hope is entertained that we may escape the decision of being unfair in the acceptance of the material selected, or the rejection of what may be omitted.

The exact circumstances which culminated in the organization

and establishment of Wharton Street M. E. Church, are very readily ascertained, as all the particulars are matters of record, and some of the progenitors and original members remain associated with us in church fellowship.

The gradual development—from farm land to residences—of the territory intended to be influenced by the organization of our church, and the location of large industrial establishments, indicated to the zealous christian workers of Ebenezer, not only the need, but also the opportunity, for the extension of Methodism. The over-crowded condition of Ebenezer, the insufficient accommodations at Bethesda, and the prevailing conviction that the time was ripe for the establishment of a commodious place of worship, were important and potent influences and causes. Our organization was not the result of disagreements or misunderstandings. Nothing of this nature entered into the transaction, as perfect harmony existed among all interests concerned. Pure motives and an earnest godly zeal, actuated all associated in the effort. The leading spirits had been previously interested, and continued in associated work at the Mission Church called “Bethesda,” which had brought to a focus the mission efforts of Ebenezer for several years previous.

In the “HISTORY OF EBENEZER M. E. CHURCH,”—issued at the celebration of their Centennial in 1890,—we find this record, viz: “In December, 1841, Thomas T. Tasker, David H. Kollock, and William C. Poulson, asked the privilege of holding a meeting in Ebenezer, in reference to getting up a place of worship somewhere in Southwark. Permission was granted, and many

of the most substantial members of Ebenezer became interested in the movement."

This is no doubt an allusion to the meeting held upon Christmas day, 1841, the minutes of which form the first page of the original minute-book of the Board of Trustees of our church, and are herewith copied verbatim :

OLD EBENEZER, December 25th, 1841.

In consequence of the following communication from the Rev. James Smith, Presiding Elder, a meeting of the within named brethren took place as above.

"By virtue of authority vested in me by the Discipline of the Church, I hereby appoint the following named brethren, members of the Methodist Episcopal Church, a Board of Trustees of a new church; to be built south of the railroad on Washington Street, Southwark, Philadelphia County, Pennsylvania.

(Signed) JAMES SMITH,

Presiding Elder of South Philadelphia District.

DAVID H. KOLLOCK,	AARON GARRETSON,
THOMAS T. TASKER,	FRANCIS SCOFFIN,
WILLIAM C. POULSON,	GEORGE MITCHELL,
JOHN ASHCRAFT,	JOHN WHARTENBY,
WILLIAM DOPSON."	

David H. Kollock was called to the chair, and Francis Scoffin chosen Secretary :

An election for officers then took place, which resulted as follows : President, David H. Kollock ; Secretary, Francis Scoffin ; Treasurer, John Ashcraft.

The joint committee appointed by the Ebenezer and Bethesda congregations, for the purpose of raising supplies to assist in

building the new church, having requested that subscription books be furnished by the Board of Trustees, properly headed, to further the object in view.

It was resolved that the request be granted. Also resolved, that when we adjourn, we adjourn subject to the call of the President.

Brothers Kollock, Tasker, and Ashcraft were appointed a committee to look out for a suitable lot on which to build the contemplated church.

Brothers Kollock, Poulson, and Tasker were also appointed a committee to wait upon the Trustees of St. Paul's Church relative to the holding of a meeting as soon as possible for the purpose of facilitating the erection of the church. Brothers Coombe and Elliott to be ex-officio members of said committee.

The Trustees formed themselves into a committee of the whole to examine various churches in Philadelphia, in order to obtain a suitable model for the church.

The Board then on motion adjourned.

FRANCIS SCOFFIN,
Secretary.

This public meeting was held in order to keep alive the sentiment of extension already resolved upon, and to inform the people of what had already been accomplished. The Quarterly Conference of Ebenezer charge, held in Bethesda Mission, had appointed a committee "to inquire into the probable expense of erecting a Methodist Episcopal Church in the District of Southwark," some months previously, as will appear from the original minutes of the meetings of said committee, which have been carefully preserved by Brother Tasker, the Secretary, and are herewith submitted :

PHILADELPHIA, May 13th, 1841.

Committee met at the house of Thomas T. Tasker.

Brother Elliott, preacher in charge of Bethesda, President.

Thomas T. Tasker, Secretary.

Committee : Abraham Powel, George Mitchell, John Whar-
tenby, Richard Goodall, William C. Poulson, Thomas T. Tasker.

Abraham Powel presented a plan of Charles Wharton : lot of
ground bounded by Wharton Street on the south, and Third
Street on the east ; and on the said plan made a sketch of a
church sixty by forty-five, centrally placed on a plot of ground
one hundred feet on Wharton Street, and extending one hundred
and ten feet to another street running from east to west.*

Resolved, That this meeting *approve of the plan* proposed by
Brother Powel.

Resolved, That the Committee meet at the house of Thomas
T. Tasker, on next Wednesday, 19th inst.

Resolved, That we now adjourn : Adjourned.

Prayer by Brother Elliott.

May 19th, 1841.

Committee met agreeable to adjournment.

Present as per roll.

Brother George Mitchell reported that nothing could be done
this evening as Mr. Charles Wharton could not report how he
would dispose of his property, until Thursday at ten o'clock.

Resolved, That we adjourn to meet at the house of William C.
Poulson on Friday evening, at quarter before nine o'clock.

* The preparation of this work has been performed upon a portion of this very plot of
ground, which is now covered by residences. This entire square bounded by Third,
Fourth, Wharton and Federal Streets, afterward become an investment of Queen Isabel, of
Spain.

May 21st, 1841.

Committee met agreeable to adjournment at the house of William C. Poulson.

John Whartenby called to the chair; Thomas T. Tasker, Secretary.

Present as per roll.

Resolved, That the Committee wait on William and Charles Wharton, carried.

Resolved, That the committee meet at the store of William C. Poulson, on Monday morning at quarter past nine o'clock, to proceed from there to the office of Messrs. Wharton.

Resolved, That we adjourn: Adjourned.

If the plan first proposed, which received the approval of the committee, had been consummated, Wharton Street Church would to-day be on the north-west corner of Third and Wharton instead of on south side of Wharton Street, east of Fourth. The brethren associated on this committee gave careful and persistent consideration to this subject, however, until a location was secured, and two of the number made the ultimate choice and bargain in the transaction. The ground proffered by Mr. Charles Wharton was *not* accepted, but Mr. William Wharton, being owner of ground considered to be equally advantageous, a portion of this ground finally became the choice of the committee and was selected. Its very close proximity to the plot at first suggested, sets one to thinking, but the minutes above quoted are too definite to admit of a doubt. The circumstances connected with the ultimate choice of location are as follows:

Thomas T. Tasker and George Mitchell—representing a num-

ber of congenial spirits, who had been appointed the Board of Trustees—diligently sought an available location on which to erect a church, and finally selected a lot of ground on Wharton Street, east of Fourth. These two brethren approached the owner, Mr. William Wharton, and conferred with him, desiring to purchase. Brother Tasker furnishes this recollection of the conversation.

Mr. Wharton being quick to recognize that the improvement, such as was contemplated, would enhance the value of the remaining lots, and as he possessed considerable property in the neighborhood, discussed the bargain with a keen appreciation. It was finally agreed that the price of two dollars and seventy-five cents per foot be paid for ninety feet front on Wharton Street by one hundred and seventy-five feet deep to what was then known as Johnson's Lane, now Borden Street. Brother Tasker then pleasantly suggested that as an individual, Mr. Wharton would reap considerable benefit, perhaps he might be willing to contribute to the cause. His answer was characteristic: "Well! well! Thomas! Thee knows how to make a bargain. Thee comes to buy my land, with no money to pay, and then thee wants me to *give thee money*;" turning to his son, who was near, and who had heard the conversation, he added.

"Now, Rodman, what does thee think?"

His son approvingly answered, "Well, father, I guess thee could do this favor for Thomas!" and after the interchange of some further pleasantries the bargain was closed, and Mr. Wharton had subscribed five hundred dollars—the first subscription and

the first money paid, and also agreed to charge no ground rent for three years, as the ground was not bought, but taken up on ground rent.

This cheerful beginning encouraged these brethren, and to them belongs the honor of not only negotiating a valuable bargain, but really making the first effort toward the commencement of Wharton Street Church. Other interests were afterwards consolidated, but this was the nucleus of the building of our church, which from that moment was an assured fact.

Subsequent events have proved the wisdom of the decision then made, as they builded even wiser than they knew.



CHAPTER II.

THE southeastern section of the city was becoming thickly populated by the hundreds who were employed in the navy yard, then located at the foot of Wharton Street, as well as by the great numbers who were employed by the firm of Messrs. Henry Morris and Thomas T. Tasker, who had located extensive iron works from Fourth to Fifth Streets, bounded by streets named after the firm. These works furnished employment to numbers of men, who naturally secured the benefit of residence near their work. Among them were many christian men who identified themselves with the effort to establish Wharton Street Church.

A connection of events, prior to this, are so interwoven and associated that it seems absolutely necessary to recount them. They cover a period of years, and necessarily include the beginning and ending of the mission effort, out of which had grown the little church known as Bethesda.

As this was almost entirely the work of members of the mother church, under its direction and supervision, we refer again to their published record, and include it—verbatim.

“Miss Caroline Thompson, who joined Ebenezer during Mr. Gerry’s term, almost immediately engaged in Sunday-school

work. Mr. Thomas Carson and Miss Susanna Barnard from Ebenezer, and Miss Hannah Biddle from Old Swedes', had started a Sunday-school in a house on the east side of Lancaster Street, below Wharton, where Mr. Morell taught a day-school. When Mr. Morell abandoned his day-school, they removed to a frame building at the tank-shed at Front and Wharton, near the old Navy Yard. Here John H. Faulkner, a local preacher, was the Superintendent. William C. Poulson succeeded Mr. Faulkner, and Mr. Eaton and others, were teachers.

“Some of the ladies connected with the Mission were Miss Mitchel, Miss Derrick, Miss Bishop, Miss Catharine Robinson, and Miss Caroline Thompson. So earnest were these ladies in the work, that Saturday afternoon was devoted to preparing the room in the tank yard building for the services of the following day. As may be imagined, great good was done, and a number of children were gathered together for instruction.

“This movement drew the attention of the church to the needs of lower Southwark, and in 1835 a committee was appointed to select a site for a school-house, somewhere in that locality. William Early, a trustee of Ebenezer, secured a lot at the corner of Wharton and Corn Streets, east of Moyamensing Avenue. Upon the rear of this lot it was proposed to erect a frame building; but the character of the soil rendered it necessary to provide foundations suitable for a brick building; which accordingly the committee decided to erect.

“In December, 1835, Ebenezer assumed the indebtedness incurred in this enterprise, and the Sunday-school was removed



Rev. David H. Kollock.

to the new location. A preaching station was afterward established, permission being granted upon condition that the school be not interfered with. David H. Kollock, John Ashcraft, Thomas T. Tasker, and other local preachers from Ebenezer, here did effective work. In 1841 the school was formally transferred to the new station, which had been called Bethesda. During the pastorates of Rev. John A. Boyle and Rev. William H. Elliott, a substantial growth was obtained, and from this movement came results of great importance."

The indomitable spirit of Rev. David H. Kollock had been enlisted in this mission effort, which alone was a tower of strength. He was a man with an iron grasp of will, resolute, devout and abundantly able to secure decided and signal results. His ability had been recognized by official designation many years previously, in much wider fields, as he had been honored by election to the first presidency of the Board of Trustees, when Old Ebenezer was established on Christian Street. His great force of character was guided by skill and adroit perception, which was supplemented by a keen integrity of purpose. He was first assigned to duty as a class leader in 1823, and in February, 1829, advanced to the position of exhorter, his license bears the signature of Rev. Jacob Gruber. In 1832 he was appointed a local preacher; in 1835 ordained deacon, and in 1843 elder. In 1841 the Quarterly Conference had recommended him for admission to the Annual Conference, which he however was prevented from joining, by the pressure of his private business, as he owned and was managing one of the largest undertaking establishments in

the city, still existing, in the hands of his grand-son, who bears his honored name.

Had he persisted and joined the Conference, others, of course, would have secured the benefit of his herculean efforts, but this Mission, as well as our church, would have sadly missed him. He remained, however, and secured the financial assistance of Brother James Early, who purchased the ground on Corn below Wharton Street, and erected a two-story brick building, which was finished in 1835. The basement became the home of the Sabbath-school, and the upper room was opened as a Methodist Church, Brother Kollock taking charge of the pulpit, establishing Divine worship from that date.

Brother Kollock gave time and money, not sparingly, to this cause. He was more than liberal to all the benevolent work of the church—nor was it limited to the church—for he was well known as the friend of the poor. He knew no such word as fail. To whatever office appointed, pastor, leader, trustee, steward, he brought that indomitable spirit, that untiring devotion which characterized his whole life. Whether in the market, the open lot, or in the church, dealing with the thunder of the law as well as presenting its promises, he was always endowed with a holy burning zeal for the salvation of souls. Few were equal to him, in his time, for love and devotion to his work; and his success in bringing souls to Christ was very great. Brother Tasker once remarked “I believe Rev. David H. Kollock never preached a sermon but what some soul was brought to a realizing sense of their condition.”

Many are living to-day who remember the soul-stirring tones of his voice, some of them having been brought into the fold under his ministrations. There was always a full house when it was known that David H. Kollock was to preach. His style was vigorous and bold, yet dignified and reverent. As in his church relations, so in his civil. He was always to be found where there was work to be done or responsibility to bear. Earnest, sincere, and consistent, he lived his religion in the church, in his family, in society, and in his business. His last illness was marked with intense suffering, but he bore all with resignation, and had the sustaining power of the Comforter, and when the summons came, he was ready; and calmly, yet triumphantly, entered into the glories of an eternal day.

Added to the work of the school, this permanently located a promising effort, and eventually a church society was formed, a regular organization being effected in 1838, with a membership of about thirty. The acting pastor, Brother Kollock, officiated as class leader for nearly a year—besides leading two classes in Ebenezer—when it was decided that the organization had grown to sufficient importance to demand the constant attention of a pastor. Application was therefore made to the Annual Conference of 1839 for a single man. The request was favorably considered, and the Rev. John A. Boyle was designated to assume the duties of pastor. He proved efficient and acceptable, the result of his work adding many to the church. The ending of his first year was so entirely satisfactory that the Conference

was requested to return him for the second year, which was done.

On December 27th, 1840, this mission school was organized with thirty-one teachers and two hundred and sixty-seven scholars' names on the books. The Pastor, Rev. John A. Boyle, was elected Superintendent, Brother John McBride, Assistant Superintendent, and Brother John W. Hicks, Secretary.

At the Conference of 1841, Brother Boyle was succeeded by Rev. William H. Elliott, who was soon beloved and firmly fixed in the affections of the people. He proved a devoted pastor, and a fearless opponent of sin and wickedness. His combats with the adherents of the Sunday market, and his encounters with the rum element during a temperance crusade—conducted by himself and Rev. Pennell Coombe, pastor of Ebenezer—are samples of moral heroism.

Inclusive of this point of time, the record belongs more appropriately to Bethesda Mission, and only finds place here because of the fact that this mission, with its membership, was merged with Wharton Street M. E. Church at the opening of the lecture room, in October, 1842.

The aggressive spirit of Methodism, expounded and exemplified by the earnest men constituting the organization of this mission, and afterward associated in our Church, soon challenged the attention and spirited opposition of the patrons of the Sunday market, and the frequenters of the liquor brothels near by, who actively opposed every effort made by these earnest, devoted workers. These market-sheds were located on Moyamensing

Avenue, and extended from Washington Avenue to Wharton Street; quite an interval of the avenue being left unoccupied at either end. These sheds remain at this time, and are still used for market purposes.

A temperance crusade was organized, and Sunday afternoons were appropriated for out-door meetings, held at the open space at the end of the market near Wharton Street. Crowds attended to hear the speaking and singing, and in several instances were annoyed by the throwing of eggs, which served to increase the fervor of those who were attacked, and gave a more determined purpose to their endeavors.

The location of Bethesda had proved to be very unsatisfactory, and an expression of this fact was given by its most active members and supporters. Its work had been successfully and zealously managed, but it had reached the ultimate of its usefulness.* Its small capacity was a difficulty that could not be remedied without rebuilding, and whenever this was suggested another and better location, seemed to be the inevitable and only solution. The determination expressed by a number of influential citizens connected with Ebenezer, to plant a church of proper dimensions in an acceptable and satisfactory location, they awaited developments in this direction, and concluded that the remedy their condition needed, could best be secured in joining the movement. Rev. Pennel Coombe, Pastor of Ebenezer

* The object for which Bethesda was built, *having been accomplished*, it was sold by the Trustees to Mr. Thomas D. Grover, and became the rallying point in Southwark for the Native Americans; a political party at that time playing an important part in National affairs.—History of Ebenezer, p. 116.

zer, consulted with the brethren who had inaugurated the project, and being already convinced of its necessity, endorsed it with all the zeal of his ardent nature, repeatedly announcing from his pulpit, that the duty of many of his members was to identify themselves with the movement, and attach their membership with the new church enterprise. The reputation of the leading spirits in the undertaking was an assurance that no failure would occur, and the effort, from its very inception, met with the earnest endorsement of the community, and was generously sustained by them.





Rev. Thomas T. Tasker.

CHAPTER III.

THE following excellent contribution from the pen of Rev. Thomas T. Tasker, is explanatory of the moral condition of the community, over which it was intended to exercise an influence, by the organization of Wharton Street Church. The changes for the better, which have come with these succeeding years, have no doubt been effected through the zealous opposition to sin and wickedness manifested by our church, as a centre of moral influence and religious power, and the gracious influence exerted by the faithful preaching of the Gospel from our pulpit :

“There is a period of time antedating the direct history of Wharton Street M. E. Church, in which there existed conditions, which though shameful, should perhaps receive notation, although it reveals a state of morals almost appalling.

“We commenced to build the Pascal Iron Works June 29th, 1836. What was then called the ‘Yellow Cottage,’ situated on Second Street below Tasker, was the constant resort of idlers, cock-fighters and dog-fighters, who passed their time here in their favorite sport, and in novel depravity of many kinds. Not far away was another of its kin, known as the ‘Purple and Blue.’ The last named was not so brazen in its exposures as the ‘Cottage,’ but was a reserved corrupter of the morals of

young persons. To these was to be added the openly corrupting influence of the Sunday market. Here people used to come, from far and near, with baskets to buy provisions on the Sabbath day. This was a source of wholesale dissipation, fed by a nest of taverns in its immediate vicinity. Commencing in a breach of Sabbath obligations, under the guise of humanity, it existed as a rendezvous of sin, in shameless exposure, drunkenness and brawls. Indecencies of the grossest kind being constantly witnessed.

“The centre and source of the profound and mad dissipation was the Sunday market. By it the Divine economy was insulted, and humanity degraded. As its tendency was evil and only evil, it was desirable to have the market business broken up. This was the objective point to be gained, but how to accomplish it was the embarrassing question. It was thought best to examine the causes used as an apology for its maintenance, and demolish the reasons, if they were improper, which upheld its existence.

“The proprietors of the Pascal Iron Works decided to pay wages on Friday at noon, thus obviating the necessity of delaying the purchase of marketing until Sunday, inasmuch as the receipt of wages on Friday would afford their families the advantage of the Friday afternoon market, and that of another full day, Saturday, leaving the Sunday market, so far as they were concerned, to die through neglect or want of patronage. This measure worked to the advantage of all who chose to use it, both employer and employed.

“The well disposed citizens among those who constituted the population hereabout, realized the painful humiliation forced upon them by this tolerated nuisance, and hailed with delight any measure which promised redress. This better sentiment represented itself in a moral and religious effort, which built a

small brick church on Corn Street, named Bethesda, which is fully described by Brother Hunterson, and this at once became a nucleus of a new condition of Society. About this time an open-air service was established at the Pascal Iron Works, where religious services were held every Sabbath afternoon. They were attended by throngs of people, many of whom drove from a distance in their carriages, and some in ruder forms of conveyance.

“The earnest work of Rev. Matthew Sorin, then Pastor of Ebenezer, was blessed in a wonderful work of grace and gracious revival. Then followed the services of Rev. Pennel Coombe, and the effective preaching of many local preachers, led by that noble man of God, Rev. David H. Kollock, who with unmeasured strength of purpose, rolled over the senses of the people the thunder of the law and the glad sound of gospel grace, until it found way to their hearts, and they repented and turned to the Lord.

“During this work of grace, the Rev. John A. Boyle was sent to them, he being followed by the Rev. William H. Elliott in the year 1841. Brothers Elliott and Coombe joined effort in earnest temperance reform. The Sunday market was soon looked upon as a reproach, and gradually lost patronage. Persons of respectability desiring to settle in its vicinity made objection to its continuance, causing property owners to consider the subject, and the city assessors soon recognized the loss caused by this business, centered in the Sabbath desecration, and joined the moral citizens in their endeavors, which ultimately secured its discontinuance.

“The land west and south of the market was pasture grounds, and the whole section sparsely built upon. Very few of the streets were opened, the ones which were in use being defined by post and rail fences, or were bare of any definition, whatever.”

These statements are literally true, and yet it must not be supposed that the whole community was contaminated, as those who patronized these resorts of evil, were chiefly the residents of other sections, being better enabled to pursue their evil inclinations where they were personally unknown. Here, in close proximity to the Sunday market, existed a private school which proved remarkably successful in the training and education of young men. This was known as the Stockdale School, and was located on Third Street, near Reed. At this school, during the time now referred to, many young men were in attendance, fitting themselves for usefulness in life. Several of these afterwards became noted for their influence for good, the most celebrated one of the number, was a young man of special gifts, who in after years became a minister of the Methodist Episcopal Church, widely known throughout the whole country as the blind preacher, for many years and continuing at the present time, chaplain of the House of Representatives of the United States Congress—the Rev. Dr. W. H. Milburn.

Dr. Milburn having been addressed on this subject, made the following reply.

HOUSE OF REPRESENTATIVES, U. S.,
WASHINGTON, D. C., July 11th, 1892.

JOHN C. HUNTERSON, Esq.

My Dear Sir:—In answer to your favor of the 5th inst., I must state that I have been very ill, and am just now starting for Europe, so that I can send you only a line, instead of writing at length, as I would be happy to do were it practicable.

In the early part of 1838, when my father's family were residing at the south-east corner of Third and Christian Streets, I became a scholar in Mr. Stockdale's school, in which I continued three or four months, pursuing a course of mathematical study. In May we left Philadelphia for Illinois, and I have never met Mr. Stockdale or any of his family since.

I thought him one of the most admirable of teachers I have known, under whose instruction, if a lad were earnest in his studies, he would be sure to make great progress. No other teacher of mine has ever inspired and helped me as did Mr. Stockdale, and I have ever cherished for him the liveliest sense of gratitude, because of the kindly pains he took with me. I was extremely sorry to leave him, so warm was my attachment, and so successful my work under his oversight.

I remember little of the neighborhood, being engrossed with my studies, going directly from my home to the school and back again. My recollection is, that for the greater part of the way my path lay beside open fields.

I wish, my dear sir, that I could write you a fuller and more satisfactory letter, worthy of a place in your memorial volume, but after more than fifty-four years, my recollection is somewhat dim, relative to events of that time, save of my relation with Mr. Stockdale, which has always remained a green spot in my memory.

Hoping your semi-centennial anniversary will be worthily celebrated, and that your volume will prove a great success,

I am, my dear sir, with best regards,

Very truly yours,

W. H. MILBURN.

This kindly letter from one who has attained such eminence,

identifies association with place and surrounding, and proves that there were gleams of light amid this apparent gloom. Others among his associates have no doubt arisen to importance and usefulness.

The unusually large membership of Ebenezer was the result of the wonderful revival during the pastorate of Rev. Matthew Sorin, supplemented by the work still in progress under Rev. Pennel Coombe. The services were constantly attended by audiences beyond the capacity of the church. Every condition seemed to demand the increased accommodation which the building of the new church would afford, and the membership did not regard it as detrimental to the interests of Ebenezer to assist those who were managing the effort.

The transfer of the ground having been consummated, the corner-stone was laid on Monday afternoon, the 9th day of May, 1842, Rev. John P. Kennedy, of precious memory, officiating. During the exercises a snow squall of great severity came upon the assemblage, interfering in no small degree with the exercises, which despite the storm, were courageously completed. Brother Charles M. Sandgran, now deceased, in a conversation with the writer, relates the following as his experience upon this occasion. He had been assigned to the duty of closing and soldering the tin box, which was to be placed within the corner-stone. The delay occasioned by the snow squall allowed his charcoal fire to burn out, exhausting his supply of charcoal, which could not be replenished in the immediate neighborhood. He resorted to the use of corncobs as a convenient substitute, of

which he found an abundant supply at the Probert farm, just across Johnson's Lane. These served his purpose acceptably. His iron was properly heated, the box securely sealed, and the novelty of the occurrence fastened itself on his memory. He often alluded to the subject, and seemed amused at what he considered a triumph over a serious difficulty, causing some little delay, and adding to the embarrassment occasioned by the storm.

A generous subscription was secured on this occasion, toward the building fund, amounting to \$538.75, as well as a cash collection of \$74.25. A systematic arrangement had already been inaugurated for the gathering of the funds necessary to prosecute the work.

Public meetings were held every Wednesday evening in Bethesda, at which contributions were solicited to advance the effort, and to afford those who had subscribed an opportunity for payment. The membership of Bethesda were enthusiastic, and liberally subscribed \$2,000. An example of generosity was given by the Board of Trustees, each of whom pledged to collect or contribute weekly the sum of Ten Dollars. Many imitated the example, contributing as regularly in degree as their circumstances warranted. Among this number was a Miss Newsham, who was very active in the work, and whose presence is remembered as an inspiration. She never was absent from the meetings, and always made her payments in gold. Her pleasant, amiable demeanor, and untiring zeal in the cause, entitle her to this special mention.

CHAPTER IV.

THE contract for building the church was secured by Mr. James Stevenson, for the sum of \$11,630 ; he subscribing \$300 as an individual contribution, and at once entered into the work with earnest purpose to secure its completion as early as practicable. The mechanics were called upon to work early and late. The carpenter work of the audience room, the making and placing of the pews and pulpit, being perfected after regular hours, by those employed working overwork. Among the number thus engaged was Brother William C. Stevenson, who in after years was very intimately associated in church work, efficiently serving for many years as Secretary of our Board of Trustees.

Just after the movement was fairly started, and the erection of the building had commenced, a financial crisis occurred. Rich men became poor, business men suffered, and the poor working men were driven to despair. Some of our people were months without employment, and as a consequence without money. Many advised the Board of Trustees to board up the windows and secure the building, as far as they had gone, suspending operations until prospects brightened, and were more hopeful. But that noble band of workers had not provided a way of re-



Mary F. Stevenson.

treat, but continued the work under great discouragement, until the cap-stone was placed.

The members of Ebenezer desiring association in membership with Wharton Street, were ready for the proper official dismissal, and as the preliminaries had been arranged, they were interested in the notification which came to them after the sermon on a Sabbath morning, the Pastor, Rev. Pennel Coombe, announcing that he would, upon the following Sabbath call the classes, and thereby ascertain who desired to associate in the formation of the new church, and to such he would give transfers.

The Pastor's class was called first, and but a single member answered, Sister Mary F. Stevenson. This circumstance secured to her the honor of being the first one to attach membership. Sister Stevenson was converted in Ebenezer in 1835, during the pastorate of Rev. Solomon Higgins. She had been left a widow, many years previously, with an interesting family of two sons and four daughters, five of whom were afterwards members of our church, the remaining son, though not associated in membership, had the honor, as contractor, of building the church. Her amiable, gentle manner, kind, loving, generous disposition, endeared her to all with whom she came in contact, and made her a power for good in the church.

As the other classes were called, many responded. When the two classes led by Brother David H. Kollock were called, sixty-five of his members walked forward and formed a double line about the altar.

This was a clear indication of the sentiment favoring the move-

ment, and as it found expression, gradually included the most active of the membership, and actually depleted the church of much of its working force, causing Brother Coombe to express regret that he had not more clearly apprehended the popularity of the undertaking. He, however, had inaugurated the exodus, and accepted results as complacently as possible. The transfers, which numbered nearly two hundred, were arranged by Dr. Francis Scoffin, himself one of the number, who acted as Secretary. Dr. Scoffin was a man of refined manners, of reserved and gentlemanly deportment, a physician with a large practice throughout Southwark and the lower section of the city. He was Secretary of our Board of Trustees from the organization of the church, and continuing for fifteen years. He was a local deacon, with good abilities as a preacher, and was also the leader of a large and flourishing class, loved and esteemed by all its members.

The "History of Ebenezer" refers as follows to the official record pertaining to the exodus:—"Mr. Coombe made the following note in the certificate book: 'In the year 1841, some of the members of Ebenezer M. E. Church, and the charge called Bethesda, united for the purpose of building a church for the mutual accommodation of said charge, and such persons as might wish to join from Ebenezer; she being at that time too full, having a membership of nine hundred, which was increased during that winter by an addition of four hundred more. The basement of the new church was dedicated on the first Sabbath of October, 1842. The following persons were set off by certificate from Ebenezer, to be united by Rev. James Smith, Presiding Elder of

the South Philadelphia District, into one charge, called Wharton Street, under the pastoral care of Rev. William Elliott.' ”

The writer consulted this old record book,—which was kindly placed at his disposal by Brother Ashbrook,—and copied the list of names therefrom, which it is deemed proper to include here, as they form an invaluable part of the record. For convenience of reference the list is alphabetically arranged :—

Ashcraft, John	Clark, William H.
Ashcraft, Rhoda	Clark, Samuel
Alexander, William	Clark, Elizabeth
Alburger, Edward	Chambers, Elizabeth
Alburger, Maria	Christy, Daniel
Armbruster, Amelia	Clymer, David
Armbruster, Mary	Carman, Wilson P.
Armbruster, Martha	Cooley, Rhoda A.
	Cooley, Margaret
Baker, Thomas Ustick	Collins, Sarah
Baker, Margaret	Cummings, John
Beebe, Ann	Coyler, John
Brown, William A.	Coyler, Elizabeth
Brown, Rebecca	Cross, William
Bell, William H.	
Bell, Ann Maria	Doak, John
Bidding, Sarah	Doak, Emma M.
Beasley, Mary	Doak, Mary
Bayne, Sarah	Doblebower, Catharine
Burroughs, Sarah	Daisy, George H.

Davis, Thomas	Huddle, Mary
Davis, Mary	Hunt, Ann
Dorey, Mary	Hugg, Hannah
Derrick, Eleanor	Holden, Mary
Downing, William	Huntley, Jane
	Horner, Richard
Elliott, Mary	Horner, Mary
Elliott, Elizabeth	Hampton, Ann M.
	Hughes, Ann J.
Fairbank, William S.	Hughes, George T.
Frishmuth, Sarah	Hardy, Catharine A.
	Hannah, Joseph
Godshall, Andrew B.	Hannah, Lydia
Godshall, Sarah A.	Holbrook, Jane
Godshall, Mary	
Godshall, Margaret	Inskip, Susan
Gravenstine, Jacob	
Gravenstine, Hestor	Jackson, Barclay
Goodwin, Margaret	Jackson, Sarah
Graves, Ellen F.	Johnson, Eliza
Gardner, Louisa	Johnson, Susan
	Johnson, Jane
Hortz, Charles, Sr.	Johnson, Maria
Hortz, Charles, Jr.	Johnson, Harriet
Hortz, Jane	
Hinkle, Adam	Kollock, David H.
Hinkle, Elizabeth	Kollock, Burton J.
Hinkle, A.	Kollock, Catharine
Hines, Mary A.	Kenney, Edward J.
Holiday, Sarah	
Hinson, Martha	Lamplugh, Isaac

Lewis Elizabeth	Poulson, Erastus,
Lawrence, Letitia	Poulson, William C.
Logan, Ann Eliza	Poulson, Margaret
	Poulson, Martha
Mauil, Joseph	Phillips, John
Michael, John	Phillips, Mary
Michael, Ann	Phillips, Susan
Mason, James M.	Pennel, Robert,
Morton, Mary	Pennel, Henrietta
Martin, Abigail, E.	Price, Benjamin
Manlove, Louisa	Price, John P.
Murray, Matilda	Price, Eliza J.
Moore, Samuel	Price, Rachel C.
Moore, Marion G.	Price, Elizabeth
McAllister, James	Peters, Mary A.
McBride, Nathaniel	Peterson, William
McBride, William	Page, John L.
McBride, Martha	Page, Jane
McCaskey, Louisa	Page, Caroline L.
McGuire, James	Prettyman, Isabella
McCall, Rachel	Pool, Rhoda
McCall, Ann	Pool, Samuel F.
Orr, John	Rhinedoller, Samuel
Orr, Ann	Rhinedoller, Mary
Oliver, Joshua	Rhinedoller, Elizabeth
Oliver, Eliza	Robinson, Samuel
Oliver, Clementine	Ruley, John G.
Oliver, Mary	Ruley, Margaret
Ogden, John T.	Ruley, Mary
Ogden, Rebecca	

Memorial Record of

Scoffin, Francis	Trump, Elias H.
Scoffin, Sarah M.	Treadway, Timothy
Singleton, James	
Singleton, Susan	Ulmer, Mary
Stevenson, Mary	
Stevenson, Emily	Venable, Mary
Stevenson, William C.	Virdin, Sarah A.
Stevenson, Mary F.	
Smith, Joseph	Work, Samuel
Smith, Hannah	Work, Mary
Stevens, Thomas	Welsh, Susan
Sharp, Lemuel	Wilson, Eliza
Sharp, Mary M.	Wall, Peter
Strine, William	Weeks, John
Strine, Catharine	Weeks, Charles
Strine, Mary A.	Weeks, Sarah
Siddons, Catharine	Wright, Ann E.
Stapleford, William	Wright, William
Spitall, William	Wells, Mary
Spitall, Elizabeth	Wagner, Mary A.
Stinsman, Susanna	Watkins, Ann
Swaim, Mary	Whitehead, Elias
	Whitehead, Margaret
Tasker, Thomas T.	

The first named upon this list of transfers from Ebenezer, Rev. John Ashcraft, although securing this position because of alphabetical assignment, deserves a prominent mention. He was one of the original Trustees appointed by Rev. James Smith, Presiding Elder, and on the organization of the Board was chosen



Rev. John Ashcraft.

Treasurer, a position in which he acceptably served until 1864, when he voluntarily resigned, and Brother James Brown became his successor.

John Ashcraft was a man of quiet unobtrusive manner, yet possessing qualifications and abilities which were freely used for the benefit of the church and people, in temporal as well as spiritual affairs. Possessing a goodly share of wealth, it was often very generously placed at the disposal of the official Board, when required by the needs of the church, of which he remained an honored member till the day of his death. Mrs. Stanger, Mrs. Heritage, and Mrs. Reading, his daughters, remain as his representatives.



CHAPTER V.

THE stalwart men and women who composed the number thus forming the church were abundantly able to manage, and to achieve success. They at once put the church upon a basis of vigorous self-support, so that it may be truthfully said that we never had an infancy, except as relates to time. In dismissing this band of workers, Ebenezer bid them God speed, and pledged the sum of four thousand dollars toward the building fund.

“Thus was inaugurated a movement of the greatest importance to Methodism in Philadelphia, and the development of the churches in the lower part of the city, since that time, has been largely due to the active aid of this aggressive and enterprising congregation. Ebenezer could not but feel the loss of such men as Tasker, Kollock, Orr, Kenney, Poulson, Ashcraft, Scoffin, Weeks, and others. But the church had been stimulated and recruited by the recent revivals, and although Ebenezer had to divide the honor and duty, which had accrued to her as the centre of Methodism in Southwark, with this young and vigorous offshoot, she herself maintained a healthy and vigorous life. Wharton Street was not regarded as a rival, but as a child whose interests were to be fostered.”*

* “History of Ebenezer,” p. 116.

The basement of the building was occupied on the first Sabbath in October, 1842. The morning service was conducted by Rev. James Smith, Presiding Elder, after which the list of members from Bethesda Mission was read by their Secretary, Brother John W. Hicks, and a list of those who had taken transfers from Ebenezer M. E. Church by their Secretary, Dr. Scoffin. On the first list there were one hundred and seventy-five names, the other contained nearly two hundred, making in all nearly four hundred members to commence with.

It is a subject of serious regret, which must be expressed just here, that the list of Bethesda membership cannot be given. Very many of them, however, held a dual relation, like Brother Kollock, for instance, with membership at Ebenezer, and earnest work at the mission. No authentic record remains, which could be here included.

At two o'clock in the afternoon, the children of Bethesda Sabbath School marched, in procession, from their old church home, to their room in the basement; and a small school, which met in Newton Street above Washington Avenue, conducted by William C. Poulson, united with them, the organization being known as Wharton Street Methodist Episcopal Church Sabbath School;—at this time it was regarded proper to name our churches from the streets on which they were located. Of the entire number present there were forty-seven teachers and two hundred and fifty scholars. An organization being effected, Brother William C. Poulson was elected Superintendent, and Brother John W. Hicks, Secretary. An extra meeting was com-

menced with the opening of the basement, which resulted in great good.

On December 18th, 1842, the main audience room was dedicated to the worship of Almighty God. Rev. Charles Pitman preached at 10.30 in the morning, Rev. John P. Kennedy at 3 in the afternoon, and Rev. William Barnes at 7.30 in the evening. The amount collected during the day was \$1250.60.

An incident of the evening service is worthy of preservation just here. Brother Barnes had preached with fervor as was his custom, and the responses to his earnestness from his hearers were frequent, adding to his zeal. As he finished his discourse he raised his hands above his head and exclaimed, "Now, Lord, send the money! send the money!" Many were in the audience anxious to give, and some one in the gallery, near the pulpit, threw a coin down to the platform, just in front of the preacher. This was the signal for others to do the same, and this novel method of contributing, induced many to part with money which they perhaps, would have hesitated to contribute in a more quiet way. Quite an amount was gathered as a result of this singular method. Who will say that Brother Barnes did not have his prayer answered. It was truly a high day in Zion. Protracted services were commenced and continued over thirteen weeks. More than five hundred professed faith in Christ, and two hundred and ninety-five joined the church. Among the first to join on probation, was Brother Marcus A. Davis, for many years subsequently, President of the Board of Trustees, and still a prominent and earnest member.



John W. Hicks.

The Conference of 1843 sent to us the Rev. William Cooper, as Pastor, with whom the church enjoyed two pleasant years; without jar or discord with his official brethren.

He was a man of great executive force of character, a preacher with a powerful influence over his audience, of sterling piety, and kindly manner. The years in which he served us as pastor, were those in which his personal qualifications were very much needed, and they were appropriately applied for our benefit. It is not within the province of this work, perhaps, to include the events of the year 1844, except as they pertain to church matters, but our close proximity to the scene of the riots which occurred during this year, suggests a reference. They became the subject of a very general expression of sentiment, in church and community, but our church was under safe and prudent management, in pulpit as well as official board, and no expression of opinion caused us trouble.

The demolition of our church building occurred during his pastorate. This was a serious crisis in our affairs, but only resulted in arousing and awakening the energies of our people, whose consecrated purpose and zeal secured a satisfactory termination of the difficulty.

The wonderful revival services held by Rev. John Maffitt, also occurred in the term of his pastorate, and as a result, hundreds were added to the church. These services occurred in October, 1843, and were attended by many persons, who came from far and near to hear this wonderful orator, who at that time was in the zenith of his usefulness. The "History of American

Methodism," gives the following very forcible description of him, and explains why his services were attended by such crowded audiences :—

“John N. Maffitt, an Irishman, joined the itinerancy in 1822, and for some thirty years was one of the most extraordinary and anomalous pulpit orators of the nation. As an elocutionist he may be said to have been perfect—in voice and gesture, unrivalled. To the last, his arrival in any city produced a general sensation ; and no preacher, not even Summerfield or Bascom, attracted larger multitudes. His style was Ossianic ; too extravagant to be read, but sustained by his elocution, seemed natural, and was even fascinating in the desk, and his discourses were always wonderfully effective. He was eccentric, simple and indiscreet as a child ; ‘a paradox,’ says one of his brethren, ‘of goodness, greatness and weakness.’ The Spartan-like severity of the older ministry was perplexed with wonder and doubt before his singularities, but these good men could not question his usefulness. They reluctantly tolerated his Hibernian peculiarities, and received, through his labors, thousands of converts into their societies. He broke away from the regular itinerancy, and for years travelled over most of the nation, streaking its whole sky as a comet. He was elected Chaplain to Congress, and produced a powerful impression at the national capital. He abounded in illustrations and anecdotes, and could play on the sympathies of his hearers like an accomplished musician on the strings of his instrument. They seemed to yield themselves entirely to his magical power, alternately smiling and weeping, often sobbing aloud, and nearly drowning his voice. He drew them in penitent crowds to the altars, for prayers and religious counsels, and was everywhere

successful as a revivalist. A cloud came over his eccentric career at last. Checked in the northern church, he found refuge in the southern, and died in Mobile, mourned by many, impeached by not a few, but the wonder, if not the admiration, of all."

On July 19th, 1843, the society was incorporated and received its Charter as "The Wharton Street Methodist Episcopal Church, of the District of Southwark and County of Philadelphia."



CHAPTER VI.

I N the spring of 1844, on the afternoon of April 24th, a terrific wind storm carried away the roof of the building, causing great inconvenience to our people, and awakening a profound regret and sympathy in the community. The roof was lifted off bodily, torn apart, the greater part being carried across Wharton Street, dropping in a ruined condition, upon a vacant lot. The moving roof dragged down the gable end of the south wall to the lower level of the roof. This mass of brick and mortar, falling down upon pulpit and altar rail, crushed through the floor of the audience room, and ceiling of the lecture room, adding them to the mass of rubbish and ruin.

On this very spot had just been held the Quarterly Meeting of the church, constituted of a band of godly, self-sacrificing men, whose talents and earnings had been pledged and used through the short eighteen months, in which they had been privileged to use their new church and place of worship. They were at this moment sadly embarrassed by an indebtedness of \$6,500, scrip debt, as well as \$4,470, which was the price of ground, a total of nearly \$11,000, and the church building demolished and untenantable—a condition which sorely tried their faith, but did not dishearten or discourage.

This occurrence was remarkable in many respects. It was singularly fortunate that the Quarterly Conference, which was in session in the lecture room, adjourned when it did ; had it remained another hour, a sad fatality would now be a part of the record. Several of the brethren had not reached their homes, in fact, had not departed from the immediate neighborhood, when they returned to witness the destruction, and rejoice over their providential escape, although they mourned the loss resulting to the church. The love-feast was to have taken place this same evening.

The Board of Trustees were at once summoned into special session, and set themselves apart as committees to overcome the disaster, and repair the damage. The minutes of the meeting are herewith appended :—

April 24th, 1844.

A special meeting of the Board convened at eight o'clock this evening to take some immediate steps toward repairing the damage of the church occasioned by the hurricane this afternoon.

The meeting was opened with prayer by Brother Cooper, appropriately to the afflictive dispensation which it has pleased the Almighty to visit us with.

The following committees were then appointed :

Brothers David H. Kollock and Thomas T. Tasker to receive estimates for the repairs of the church.

Brothers David H. Kollock and Francis Coffin to act with Brother Cooper to obtain a place to worship in.

The Board of Trustees to act as a committee to clear away the

rubbish and make the best disposition possible of the lumber and shingles.

Thomas T. Tasker and Francis Scoffin to appeal to the liberality of the public through the press.

The Board then on motion adjourned.

FRANCIS SCOFFIN, *Secretary*.

It became the duty of another committee to gather the remnant of unpaid subscriptions at the mother church, which amounted to over thirteen hundred dollars. This committee also entered a claim for the proceeds of the sale of Bethesda Mission property, which had been very judiciously placed in Ebenezer treasury. The officary of Ebenezer stoutly disputed the claim, and it became a subject of extended correspondence between the two Board of Trustees, resulting in the suggestion that the equity of the matter be determined by a vote of the male members of Ebenezer, at a meeting to be convened for its special consideration. This meeting was held, and a vote taken, but a majority of nine votes decided that the money should be retained by Ebenezer ; and the brethren of Wharton Street accepted the decision—not without a tinge of regret, however, as the money was so badly needed, and many of those who advocated our claim had financially sustained this mission effort, and very reluctantly receded from their purpose of reclamation, especially so, as so very few votes had turned the decision against them. Not only was this effort foiled, but the remaining unpaid subscriptions were abandoned, under the influence of the sentiment created, as it had been a matter of discussion between the congregations of the two churches for

months. The committee reported back to our official board, that they deemed it injudicious, at that time, to place these subscriptions in the hands of a collector. Their report was received, and the committee discharged from the further consideration of the subject.

This adverse condition of affairs but nerved our people to duty, and they immediately arranged to repair the damage; and so successfully and speedily was this purpose consummated, that the church was re-opened on the first Sabbath in June. This was a memorable occasion because of the wonderful array of talent present, creating a lively interest, and the profound feeling of sympathy awakened in the community favorable to the church, which had been in distress through this unfortunate and unpreventable occurrence.

The year 1844 is a celebrated one in Methodist history. In this year was held the last General Conference of the Methodist Episcopal Church, as a united body, North and South. This Conference had just adjourned, its sessions being held in New York City. The Rev. William Cooper, our Pastor at this time, was a delegate to this session of the General Conference, and served on some of its important committees. The chief item of business transacted was the passage of the articles declaring dissolution. Among the many noted men in attendance was the Rev. Dr. Henry Bascom, of Kentucky, whose fame and renown as a pulpit orator, had spread over the country, and was universally conceded. He at this time was, perhaps, the most celebrated of all the many gifted men of Methodism. He had been

a delegate to every General Conference from 1828 to 1844, and was elected Bishop of the church South in 1850.

The Rev. David H. Kollock, President of our official board, was commissioned to go to New York and secure the Rev. Dr. Bascom to preach at the re-opening of the church. Brother Kollock seldom failed in what he undertook, and he returned to Philadelphia with Dr. Bascom, and also Rev. Dr. Capers, of South Carolina, and Rev. Dr. Early, of Virginia.

Dr. Capers was the Missionary Secretary, with duty assigned to the Southern States. "Such was his intimacy with the leading men of the South, that he was supposed to reflect their views more fully than, perhaps, any other minister, in the debate in the General Conference, which led to separation, in which he took a prominent part." Two years afterward, in 1846, he was elected Bishop of the church South. At the same Conference Rev. Dr. Early was elected Book Agent. He had been a delegate to every General Conference from 1828 to 1854, when he was also elected a Bishop of the Southern Church. Bishop Simpson says of him: "He was eminently successful in leading sinners to the Saviour. On one circuit he received into the church five hundred members, and at one camp meeting conducted by him, one thousand persons were converted."

This trio of Doctors of Divinity, all of whom afterward became bishops, very naturally awakened an enthusiasm by their presence in our community, and a lively anticipation of the grand time expected on the coming Sabbath was apparent among our people, and the proposition was suggested to issue a number of tickets,



Our Pastors.

restricted to the seating capacity of the church, and charge for them the sum of Five Dollars. This was suggested because the church could not accommodate the immense throng which was sure to attend, and it was deemed the surest way of securing the money so very much needed, which, of course, was the result desired. Dr. Bascom, when he consented to come over from New York, required Bro. Kollock to pledge him that nothing less than five hundred dollars should be secured as the result of the effort, declaring this to be the smallest sum he would go to Philadelphia to assist in raising. This prompted the suggestion to issue tickets, but the proposition failed, because it did not secure a majority vote in the Board of Trustees, and the church was opened to all who could secure admittance.

Crowds came, eager and urgent, and many of the brethren worked with a zeal born of the occasion, striving to accommodate the greatest number of adults possible. Several of the brethren stood at the entrance to the church, and insisted that all the children should give the room they would occupy to older persons. They were taken into the lecture room and interested, while Dr. Bascom preached to the assembled multitude in the audience room above. Among the number who thus sacrificed their personal comfort for the good of the many, was Dr. Scoffin, Secretary of the Board of Trustees, and Brothers John W. Hicks and Daniel S. Fuller, Assistant Superintendent and Librarian of the Sabbath School.

There were many instances of sharp words spoken, as many persons could not be induced to allow their children to be sepa-

rated from them. But when they were informed that under no conditions would children be allowed up-stairs, they submitted, or went away, taking their displeasure with them. In this way hundreds were permitted to hear this wonderful man of God, who would otherwise have failed to secure admittance. The windows were opened, and many who were deprived of admission, patiently waited on each side of the church, listening to the eloquent discourse, as the voice of the speaker, being clear and full, was readily heard.

The sermon preached was a very powerful one, the speaker having great freedom of utterance and unction, heartily entering into the joy of the occasion, and inspiring by his presence, almost equally with his words, as he was a giant in stature, as well as in intellect ; a finely proportioned physique, with a wonderfully endowed head and heart. The effort made to secure the money needed to defray the expense of repairs, was entirely successful, and over five hundred dollars remained as a surplus after all bills were paid. In the afternoon and evening, Rev. Dr. Capers and Dr. Early conducted the exercises, and preached to overflowing audiences.

Our church, newly opened, and the people newly interested and enthused, started upon a career of usefulness and awakened energy ; and what many thought calamity and disaster, resulted, under the gracious providence of God, in a benefit.

CHAPTER VII.

AT the meeting of the Conference of 1845, Rev. William Barnes was appointed Pastor. His ability to manage and secure success was never doubted, but his methods were frequently peculiar and eccentric. The mention of his name anywhere in Methodist circles in Philadelphia, will start a recital of anecdote and humor: none, however, have aught but pleasant remembrance and kind words. He served us but one year, being changed by mutual consent in 1846.

Rev. Gasway Oram was appointed in 1846, and remained two years, serving his term to the entire satisfaction of the church and congregation.

In 1848, the Rev. Ignatius T. Cooper, D. D., was sent to us. He was a man of God, possessing more than ordinary ability in the pulpit. The church was well pleased with him during his short pastorate, which lasted but three months, when he was made Presiding Elder of the South Philadelphia District, vice Rev. Levi Scott, (transferred to the Book Concern at New York, and afterward elected Bishop.) The church and pastor parted with mutual regret. Rev. Henry H. Colchazer, from the West, was appointed to supply the balance of the year.

This sudden change of pastors was accomplished without friction, but only after the most careful consideration by the official brethren. A special meeting of the Board of Trustees was held to ratify the action of the Bishop in the matter, at which Brother Ignatius T. Cooper, the retiring pastor, submitted documents highly commendatory of Rev. Henry H. Colclazer; after which the Board resolved, that "under the blessing of Providence, we accede to the appointment made by the Bishop." Brother Colclazer, coming with such strong endorsements, was admitted at once to the confidence and esteem of the people. He is remembered by many for his scholarly attainments, and genial, kindly manner. His social qualities added very much to his influence as pastor, the duties of which he discharged very fully.

In 1849 the Rev. William Bishop was sent, and spent two pleasant years.

The year 1851 brought to the church Rev. Enos R. Williams, that plain, earnest, practical man of God, who labored with the Divine blessing attending every effort. His memory is still treasured, though he has gone to reap his reward. A monument erected to his memory by the Sabbath School, stands in the church yard, on the eastern side.

It was during the pastorate of Brother Williams that the young men's prayer meeting was instituted, holding its meeting on Saturday night. This was specially important in results, it afterward proved, as it became the rallying point for the devotional element of the church. It afforded opportunity for the young men to exercise their gifts in exhortation and prayer. This meeting was

continued through many succeeding pastorates, and at one time it was equal in importance to the regular prayer meeting service of the church. Anxious inquirers were directed to the Saturday night service, and scores of souls were converted at its meetings. The following named are among those who first organized and for years sustained it: George C. Maddock, Thomas J. Williams, John Bond, William M. Karcher, Thomas Marsh, George Schafer, Stephen G. Franklin, J. Frank Prettyman, John Hunter, Seth Williams, William Eil.

During the pastorate of Brother Williams it became fashionable to wear large, showy jewelry. Many of our congregation, men, as well as women, vied with each other in presenting the most attractive appearance adorned with this cheap jewelry. The Pastor was earnest in his denunciation of the practice, and took occasion publicly to rebuke it. But its patrons continued the display, which increased his displeasure, and he concluded to give it attention at the regular prayer meeting service of the church. Upon these occasions, (then as now) many came while the first prayer was being offered, and at its close would attract attention as they pressed forward to secure the front seats. Brother Williams concluded this was an effort to display personal adornment, and after the singing of the hymn very sarcastically criticised the display, creating quite a sense of humor, which he promptly checked, although he continued his caustic remarks. A young man was present with a young lady, who was profusely adorned with the objectionable material, and he assumed that his lady was the chief object of the Pastor's rebuke. This seemed to him to

demand an explanation, and on the following evening he called at Brother Williams' residence on this errand. The Pastor answered the bell, and met the young man at the door, who began impetuously to berate him for his seeming discourtesy, giving an angry intimation that he deserved a pounding. Brother Williams met the issue with determination, and taking the young man resolutely by the arm, set him outside the door, remarking that he had no further explanation to offer, unless a more forcible one was desired, which was not insisted upon.

In 1853 Rev. James Sewell was appointed, and remained until the fall of 1854, at which time he represented that he had a call to St. Louis, Mo., and departed for that city, leaving this church without a pastor the remainder of the Conference year.

At the request of the official Board of our church, Rev. Thomas T. Tasker assumed the duties of Pastor, with the promise of the assistance of the local brethren to fill the pulpit. The year ended with the feeling that God had prospered us abundantly.

Very unexpectedly to all, in 1855, Rev. Michael D. Kurtz was appointed to serve the church. He had just ended two years as Ebenezer's pastor, which at that time was almost equivalent to serving this people. Hence the surprise. But the people received him with open arms and warm hearts, and God blessed his labors abundantly. During his term, the parsonage, No. 1236 S. Fourth Street was built, and he with his esteemed family were the first to occupy it.

In 1857 the Rev. Wesley Kenney was appointed, and served two years very acceptably. He was especially popular as a pulpit

orator, and most fervently eloquent in prayer. In exhortation, he was seldom excelled in the effect produced upon his hearers. During his pastorate, many strong men were added to the church, and they remain to this day, strong in faith and works.

The Saturday night prayer-meeting, which originated during the pastorate of Brother Williams, and had been discontinued, was resuscitated under Brother Kenney, and restored to its usefulness and popularity. The following named brethren were those who reorganized and continued its work: David Brown, Abram S. Jenks, William H. West, John H. Kinsley, Owen T. Edgar, William Trickett, Thomas W. Simpson, James Nicholson and Thomas Nicholson.



CHAPTER VIII.

DURING the pastorate of Rev. Wesley Kenney, there were so many occurrences, the effect of which were so influential on the future life of the church, that it seems necessary to give to them more than passing comment. The personal influence and magnetism of Brother Kenney, lingers as a pleasant memory among our people, and the worthy and successful man in which he officiated in the pulpit, thrills even now our recollection.

It is impossible to portray, to anyone who never heard it, the peculiar fervor and sympathetic effect of his prayer. His wonderful command of language, when addressing a throne of heavenly grace, seemed to introduce his hearers to a sacred presence, where one felt sure he had a right to go. And as the responses would come from the warm hearts, whose holy ardor copied his, waves of emotion would roll over the congregation. When he was in the pulpit, none were listless, but all with eager attention, awaited the breaking of the bread of life. His sermons were wonderful in effect, and drew tremendous crowds at every service. He always warmed to his subject, which generally was an enthusiastic text. Of these he was specially fond, and well fitted by

his sanguine temperament to expound. His peculiar, and unconscious habit, of placing his left hand to his breast, always preceded his special effort, and was an indication to his congregation, who were familiar with his manner, which they patiently anticipated and seldom were disappointed. This condition of earnest effort was not exceptional, but usual and regular. It was the soul of the man. The first sermon preached was one of his master efforts, and is remembered to this day, by those who heard it, and especially so by a certain young man, who was seated in the gallery on that morning, who was enabled, during the sermon, to step out into the liberty of pardon and peace, being brought from darkness and doubt to a saving knowledge of sins forgiven. The text, upon this occasion, was—"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." 2 Thess. chap. iii : verse 1.

His work among our people as a pastor, was a constant, congenial, friendly intercourse. He was always at ease, whether in the home of wealthy or poor, toward all warm hearted, with a purpose good and true. His amiable manner and executive skill, mastered every difference or misunderstanding which occurred among the brethren, and they ceased, mutually and instantly, wherever his loving spirit was called in consultation. Differences could not exist, after he became aware of them, as he kept himself constantly informed relative to every detail of the church management. Although the times were stringent, yet the revenue of the church was so much increased during his

pastorate, that the official board unanimously recommended an increase in the pastor's salary, of several hundred dollars.

The additions to our membership were, perhaps, among the most substantial and representative of any pastorate since our organization. The benefit the church has derived, and still enjoys, from these additions—whose zealous work, and influence for good, has been prominent in the church for years, and in our community for a lifetime—is a subject of too much importance to omit from reference here, and if this thought were elaborated in its details, a volume could be written on this subject alone.

Brother Kenney was so full of harmony, in good word and works, that he readily affiliated with the brethren who represented the musical talent in our church, and wrote hymns for them, which secured universal approbation, and after publication were used throughout the whole country. There was a popular melody in use at the time, called "HARD TIMES, COME AGAIN NO MORE," set to a plaintive melody which expressed a sentiment very appropriate to the times. The whole country was undergoing the stringency of a panic. Every community was affected. Thousands were out of employment, and such as had it were earning starvation wages. This song was popular because the sentiment found response in every heart.

Brother Kenney, grasped the opportunity to express the spiritual fervor of his soul, in the composition which follows, in the same metre as the song "Hard Times," and using the same tune, which seems entirely fitted to the sacred use thus made of it.

SORROW SHALL COME AGAIN NO MORE.

What to me are earth's pleasures, and what its flowing tears,
 What are all the sorrows I deplore,
 There's a song ever swelling—still lingers on my ears—
 Oh ! sorrow shall come again no more.

CHORUS—'Tis a song from the home of the weary,
 Sorrow—sorrow is forever o'er ;
 Happy now—ever happy on Canaan's happy shore—
 Oh ! sorrow shall come again no more.

I seek not earthly glory, nor mingle with the gay,
 I covet not this world's gilded store ;
 There are voices now calling from the bright realms of day,
 Oh ! sorrow shall come again no more.

Though here I'm sad and drooping, and weep my life away,
 With a lone heart still clinging to the shore ;
 Yet I hear happy voices, which ever seem to say,
 Oh ! sorrow shall come again no more.

'Tis a note that is wafted across the troubled wave,
 'Tis a song that I've heard upon the shore :
 'Tis a sweet thrilling murmur around the christian's grave,
 Oh ! sorrow shall come again no more.

This hymn was one of a number which he contributed to a publication for prayer and camp-meeting use, styled "DEVOTIONAL MELODIES," which was issued by Brother Abram S. Jenks, then a prominent and devoted member of our church, specially gifted and enthusiastic on the musical line. His associate and co-worker, was also a useful member among us; a young man of unobtrusive manner, now developed as a leader, composer and publisher of church and sabbath-school music—William J. Kirkpatrick.

One Sunday afternoon, just at the close of the Sunday-school, Burton J. Kollock was singing a hymn to Bro. Jenks. While the hymn was being sung, young Kirkpatrick wrote off the melody, harmonized it, and gave it to Brother Jenks, who seemed amazed at this exhibition of home talent. Brother Jenks was then collecting material for his publication, and took the music to his musical friends in New York, where he expected to have the work done. The arrangement stood the test of criticism, and Brother Kirkpatrick was engaged to prepare the matter for the printer, read proof and edit the book. In company with Brother Jenks he visited camp-meetings, taking down melodies from famous singers of that class of music. Such of these pieces as were thought worthy, were prepared for publication. The chief work of these two brethren, in published form, was a hymn and tune book "HEART AND VOICE," or "SONGS OF PRAISE FOR THE SANCTUARY." This book of four-hundred and forty-eight pages, contained upwards of twelve hundred hymns, set to appropriate tunes, and included all the hymns of the M. E. hymn-



Rev. Edward J. Kenney.

book. The entire work of selection, classification and arrangement of hymns and music, was the work of Brother Kirkpatrick.

During the years 1859-60 the Rev. Franklin Moore, of precious memory, was with us. He was regarded by all as a godly man, fervent in spirit, serving the Lord. None who sat under his ministry will forget his earnest eloquence. During his pastorate he preached a series of sermons on "The Seasons," which were so popular that they were substantially preserved by publication.

In 1861-62, Rev. Goldsmith D. Carrow served the church. At the commencement of his ministry with us, the war for the preservation of the Union began. His patriotism and zeal were of the most ardent kind. He preached, prayed, lectured, and delivered addresses to advance the Union cause day and night. His voice could be heard defending the right, whenever opportunity offered. He was a true patriot and earnest Christian minister.

We take the liberty of inserting here, the following paragraph from the Annual Report, for 1862, of Dr. J. I. Wright, at that time the President of the Young Men's Christian Association of our Church :

"The year through which we have just passed, has been an eventful one in the history of our country ; our true men have been called upon to assist in putting down rebellion. In common with all our loyal and patriotic men, our members have heeded the call, have given up the comforts of home, and the companionship of friends, and taking their lives in their hand, as

it were, have nobly gone forth to defend our institutions and our homes. Our Church and Association have each contributed their full quota to the glorious cause.”

The position attained by our church, as an aggressive force on every moral question engaging attention, naturally invited the public to look for an expression of our opinion on the subject of loyalty to country, and opposition to rebellion, and there was no hesitation. As a church we were loyal to the core. Our official Board was among the first to order the stars and stripes unfurled from the roof of the building, and kept it flying through all the years of that sad conflict.

Company after company of troops marched into our church, and received articles of underwear and wearing apparel, made and generously donated by our earnest and patriotic women. Some of the leading spirits, and many of the most constant workers in the Volunteer Refreshment Saloons—whose praise is as wide as the country—were the members of our church.

These were years of prosperity, notwithstanding the constant excitement of the war. Every service was attended by such throngs, that it was often necessary to hold overflow meetings in the lecture room, and this vast attendance continued through succeeding years. Many of our young men were among the earliest enlistments ; some never again saw home or friends, while others sustained wounds, that remain as a sad reminder of their toil and suffering, and a proof of their valor. Their names follow:

GEORGE W. KENNEY, JOSEPH LOGAN,
JAMES McEWEN,
JOHN C. HUNTERSON, OWEN D. ROBERTS,
WILLIAM J. PRIOR,
GEORGE H. HULINGS, J. WESLEY BOWEN,
COLIN M. BEALE,
CASPER DOUGHERTY, GEORGE C. HUNTERSON,
SAMUEL J. EWELL,
WILLIAM J. KIRKPATRICK, JOEL G. RAMMEL,
ELWOOD H. WILLIAMS,
ROBERT C. HICKS, JOHN V. B. HICKS,
HENRY W. KARCHER,
WILLIAM H. ARMSTRONG, JOHN D. SMITH,
AARON H. GARRETSON,
JOHN McCLEESTER, CHARLES PEDRICK,
THOMAS HENSHILLWOOD,
JAMES PATTERSON, JOHN DOAK,
EDWARD LAWTON,
THOMAS R. GRAVES, JACOB F. NELSON,
WILLIAM GIBSON,
CHARLES JAGGARD, JOHN JONES,
W. W. BLAND,
GEORGE W. LINN, WILLIAM REED.

CHAPTER IX.

REV. John F. Chaplain served during the years 1863-4-5. The discipline of the church at this time being altered, so as to allow a pastorate of three years. He was accepted and beloved as a faithful minister of the Lord. During his last year, Sabbath, March 4th, 1866, through the able management and liberal assistance of Brother Tasker, the total amount of the church indebtedness was subscribed.

It does not seem remarkable, or unusual, as Brother Tasker's thoughts were so constantly on the church, and its work, that his dreams were also mingled with its affairs. This payment of debt, originated with him in a dream. He thought he came to the church, on a bright Sabbath morning, and that the subject was under discussion ; that he zealously favored the plan presented, which was adopted, and resulted in the extinguishment of all indebtedness ; but lo ! 'twas only a dream ! He awoke, and it was Sabbath morning.

He retained the enthusiasm of his dream, however, and with stalwart faith believed it could be made a reality. He came early to the church, and called the brethren into conference on the subject, generously volunteering a subscription of one-tenth

the amount, providing it were all raised. Another brother, equally generous, responded without condition, and thus inspired, the entire church took up the plan, and gradually the subscriptions were secured, covering the sum of \$6,550, which represented the total indebtedness on church and parsonage. Thus was a wonderful result accomplished, as the inspiration of a dream.

In the term of Brother Chaplain, a renewal of the Saturday night meeting was suggested to the young men of the church, and a number of them were enlisted in the effort, successfully re-establishing it. Among those who were associated in this work of re-organization and continuance, were James P. P. Brown, John D. Goff, John Zimmerman, William F. Shepherd, John Boswell, Elias P. Smithers, John P. McColley, and Charles P. Hastings.

Brothers Shepherd and Boswell are both now in the work of the itinerancy. The first-named in the Philadelphia, and the last-named in the New Jersey Conference. In these days, both were ardent and expressive in the exercise of their Christian duty. Brother Boswell, at times, was so fervent in prayer, as to invite the attention and caution of some of the older brethren, who deprecated such manifestations. At one of these meetings, Brother Boswell made his characteristic prayer, pounding the bench, and speaking very loudly. At the close of the meeting, Brother Jenks very kindly remonstrated with him, and suggested that some harm might result, if he continued to use his voice

so violently. Brother Boswell grasped him cordially by the hand, and smilingly replied :

“ Brother Jenks, do you believe in answer to prayer ? ” to which he answered :

“ Why, certainly. Why ask that question. ”

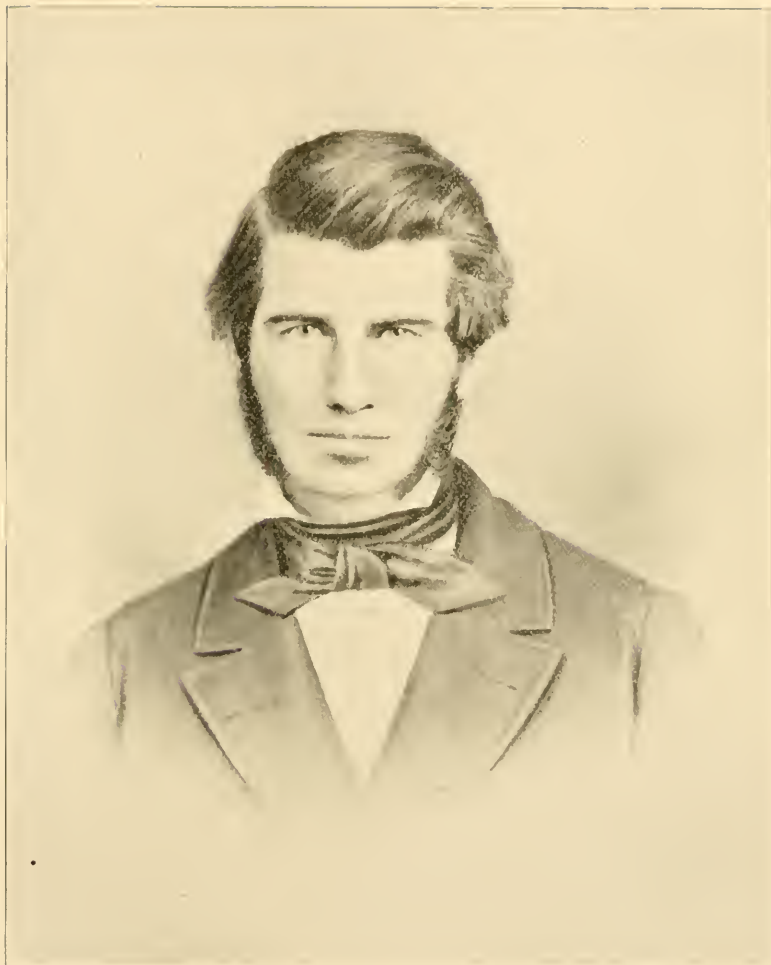
Brother Boswell replied, with apparent satisfaction and a broad smile, “ Now, Brother Jenks, when they called on me to pray, didn't you hear Brother Shepherd say, ‘ Lord, cut him loose ! ’ ”

This pleasantly ended the lecture, and he concluded Brother Boswell was not a proper subject for his conservatism.

During 1866-7-8, Rev. John B. Maddux served us. He was a devout and earnest worker. During his pastorate he had much family affliction, but God supported him through it, and he left many warm friends on his departure.

The sixteenth pastor, Rev. Joseph Mason, was appointed in 1869, and returned in 1870 and 1871. Brother Mason was a preacher above the ordinary in ability, and personally was a pattern of propriety—a dignified Christian gentleman. Another has expressed it : “ High-toned and gentlemanly in his bearing, a lover of good men, good books, good conversation, and good conduct. A hater of everything evil, low or debasing in its tendencies, as well as all shams and hypocrisies. ” During the second year of his connection with the church, it was resolved by a meeting of membership, to make extensive alterations to the church building, in order to give increased accommodation to the Sabbath-school.

Authority was given by an Act of the Legislature, to vacate



John Hulings.

the ground in rear of the building, by removal of the dead. The work began in April, 1870, and continued through the summer and winter, occupancy being obtained of the lecture room in the early autumn, and the audience room reoccupied on January 8th, 1871. The improvement was extensive, and consequently expensive. The main building was extended southward twenty-eight feet. This extension was added to the lecture room on the first floor, the ceiling of which was raised from nine to thirteen feet. The additional space on second floor was arranged for the Junior School, and on the third floor, rooms were supplied for church, library and society purposes.

On Sabbath, January 8th, 1871, the audience room was reopened. Rev. Bishop Simpson preached the sermon at half-past ten, after which the Rev. Dr. Ives, of New York, who was celebrated for his success in securing money on similar occasions, managed the financial effort, succeeded in raising, by subscription, the entire amount of indebtedness incurred by the improvement—\$28,000. This was contributed morning, afternoon and evening. The day and circumstances can never be forgotten by those who participated.

The additional space provided by this extension did not remain unoccupied. Throngs of young people and children availed themselves of the privileges offered by the additional accommodation in our Sabbath School, and the spaces are continued full even to this day.

The end of the pastoral term of Brother Joseph Mason, introduced to us the Rev. Ruliff V. Lawrence, who had been trans-

ferred from the New Jersey Conference at the request of our official board. Brother Lawrence came to us with the reputation of a specially successful christian worker, an earnest champion of the doctrine of christian holiness ; and well he maintained it during the short months which remained of his earthly career. The Saturday night meetings for the promotion of holiness, under his leadership, became the most notable held in the city, at that time, and were seasons of wonderful power and spiritual influence. This was to him a congenial field, in which his tact and devotion seemed at their best, and were afforded good opportunity for development. But his wonderful influence for good, was, unfortunately, doomed to a speedy termination. A fatal sickness of short duration, eventuating in his death, enveloped church and people in sadness. On the 4th of July, 1872, the Board of Trustees of the church performed the sad duty of accompanying his remains to his home in Monmouth County, N. J. His teaching and his life, stand out to-day, in the memory of many of us, as a flash of light.

This interruption of the pastoral relation, was provided for precisely the same as it had been in 1854, by the unanimous call of the official board to Rev. Thomas T. Tasker, asking him to assume control of the church and pulpit. To this he readily assented, assuming the responsibility. During the months he officiated in this capacity, all were edified by the sermons preached, and benefited by his counsel and ripe experience. Our official board unanimously determined to continue the salary to the

family of our deceased pastor, and they were also permitted to occupy the parsonage until the end of the Conference year.

In March, 1873, Rev. William C. Robinson, who for the previous year had officiated as our Presiding Elder, was sent to serve as our Pastor. His hearty, earnest friendship, made every one in the church his friend. Every department prospered during his pastorate.

In 1876, we were introduced to Rev. William M. Swindells. He was a workman who "needed not to be ashamed." His pulpit ability was in the front rank, and his work was specially successful and acceptable to our membership. He was very much younger than any of his predecessors, when appointed. It had seemed to be the purpose of the appointing power, to send to us men of maturer years. But there was no lack in efficient exercise of pastoral duty, in any particular. His pastoral term was a signal success, from first to last, and when he separated from us, he took the hearty good wishes of every member of his congregation, having established among us a line of friendships that naught but death can sever. Young people thronged our Sabbath School then, as they do now, as he was especially gifted and efficient on the line of Sabbath School work, which at this juncture was receiving special attention among church workers. The series of Sabbath School lectures, inaugurated during his term, will be remembered by Sabbath School officers and teachers throughout the city, as each one received tickets, with a reserved seat, gratuitously. The lecturers were the best talent procurable.

Rev. Theodore Stevens came to us as Brother Swindell's suc-

cessor, and during his pastorate the church secured a rich harvest of souls, and was abundantly prospered in its temporal affairs.

The series of meetings conducted by Rev. Thomas Harrison, during Brother Stevens' pastorate, were seasons of wonderful power and spiritual influence. The remarkable tenacity of effort, and persistency of faith and purpose, of Brother Harrison, produced results, under God's blessing, which were by many compared to the days of gracious outpouring, when Whitfield and Summerfield made their tours of this country. The irreligious and skeptical, who attended these meetings in a spirit of criticism,—who came to laugh, stayed to pray,—or at least were made aware of the fact, that here was being revealed the mystery of “that blessing which maketh rich and addeth no sorrow.”

For six months, continuously, these services were held; and were not discontinued because there was an abatement of interest, for Brother Harrison predicted, that at the *last* which would be held, “our altars would not hold the penitents, and more would stand for prayers, than at any previous service. That these galleries would throng with anxious inquirers.”

It was our privilege to be present at this final meeting, and to certify the fulfilment of every word, which seemed boastful when made, but wonderful when fulfilled. Five hundred joined the church as the result of these meetings.

Rev. Enoch Stubbs succeeded to the pastorate in 1881, and continued with us to 1884. He was a man of untiring activity and zeal, in every good word and work; of wonderful resources

as an orator and teacher. No duty escaped his attention ; never tired, always ready. It became the duty of Brother Stubbs to gather the fruit of the special effort of Brother Harrison, to exercise care for the spiritual welfare of those so lately associating themselves in church fellowship. This duty was not only zealously performed, but the revival influence was kept alive and nurtured.

During his pastorate, in 1882, Tasker M. E. Church, which had remained under our fostering care and support from its beginning, in 1873, was enabled to erect a substantial brick edifice, and start out independently, upon its own resources. Brother Tasker, after whom it was named, with Brother Lamb, continued, to serve in its official board, as Trustees.

History repeats itself in the next appointment, as in the wisdom of the conference, we received as our pastor one who had previously served as Presiding Elder—Rev. William J. Paxson. For three years he served the church very ably in its pulpit. At the close of his term of service, at the invitation of our official board, the one hundredth annual session of the Philadelphia Conference was held in our church.

At this time it was to be determined who would be our pastor for the succeeding term of years, and we well remember the suspense of our people on this subject.

This suspense was occasioned by the fact that our official board had not previously indicated a choice or selection of Pastor. The conditions favored us, however, as the Conference sessions were being held in our church, and a former pastor, Rev. William M.

Swindell, was supervising the interests of the district as its Presiding Elder, and was in hearty sympathy with us, and understood exactly our peculiar need.

The decision was made, when Bishop Foster read from our pulpit,—“WHARTON STREET, CHARLES W. BICKLEY!”

It was at once reasoned by all interested that the careful consideration which had been given by the appointing power, could only result, under God's providence, in a suitable and proper selection, and so it proved to be. Brother Bickley came to us with the gospel of peace. He maintained the standard of excellence already measured by a long line of predecessors, for no uncertain sound has gone forth from this pulpit upon any subject or doctrine. God blessed his labors, and he left the church vigorous and aggressive, heartily in earnest as in the past.



CHAPTER X.

THE pastorate of Brother Bickley marked another era of important and successful church work, not only in matters pertaining to spiritual, but also to temporal affairs. In these years was arranged and consummated, an extensive and much-needed church renovation, costing over \$15,000, every dollar of which was subscribed and paid. The ultimate amount at the end of the improvement remaining unpaid, about \$400, was divided among about twenty of the brethren, who assumed and paid it. The successful and satisfactory management of this improvement, from its inception to its close, was remarkable. But it could not but be a success, when it is known what shrewd and persistent attention directed every movement, digested every purpose, examined every contract, and expended every dollar.

We embrace the opportunity now afforded, to perpetuate in a concise manner, exactly what was done, and to review the methods which successfully led to its accomplishment. About one year prior to the commencement of this improvement, a church meeting was called to consider the question, and as a result, it was unanimously agreed to enter upon its execution.

The original proposition was a thorough renovation of the church property, and especially to provide more comfortable

sittings in our audience room, as our people had long entertained and often expressed, a sense of dissatisfaction with the original pews, which by a unanimous decision were now doomed to banishment.

A general committee was constituted, and under their direction the membership of the church was divided into sections, designated by initials from A. to M. Each section was regularly organized by the appointment of a chairman and secretary. This assignment of members to a section, at once identified them with its success, a friendly rivalry to excel, acting as a stimulus to effort, and aided very materially in securing subscriptions and collecting money.

The general committee, augmented by the presence of the chairmen and secretaries of sections, were frequently in session to receive reports, accept payments, and to supervise and manage as the work progressed. The record of its work was a perfect system of accounts; this prominent feature will enable any one to be informed,—if in the future they be desirous of ascertaining—just how much money was received, and for what it was expended.

From the first meeting held, an enthusiasm existed which presages success; a spirit which does not entertain doubt or distrust, a faith that what is undertaken for God's cause and in his name cannot fail, has been the prompting all the way. To accomplish and secure what we now possess and enjoy, numerous sacrifices have been made, and none but He who trieth the hearts of men, can ever know the earnest and sincere devotion to the cause

manifested by our membership, as well as that exerted by those most closely identified with the management of the plans of the work.

On Monday morning, June 18th, 1888, workmen were admitted to the building, and began the removal of the old seats, and commenced upon the general work of alteration which had been agreed upon. The general committee had apportioned the work, under contracts with competent firms, each of which entered upon the execution of the plan or work allotted to them with energy; and the result in every case has been entirely satisfactory to all concerned.

The chief point of attack, in the work of demolition, was the audience room, and here the renovation has been so radical and complete, that scarce anything remains to remind us of the old form and appearance. The placing of the new pews required the re-arrangement of the aisles, one being added to the number, and the old form of a middle aisle abolished. This change secures the best position on the floor for the audience, instead of its use for a passage way or aisle.

The old windows, with the annoying unsightly inside shutters, are gone. In their stead have been placed handsome stained glass. Each window is a memorial, separately inscribed, its quiet presence telling of those who so often in the past, worshipped here, and earnestly labored to establish the good name and maintain the standard of our church.

The inscriptions commencing with the first window on the west side, are as follows:—

Memorial Record of

Erected to the Memory of
REV. DAVID H. KOLLOCK,
 One of the founders of this Church.
 "Well done thou good and faithful servant."

Erected to the Memory of
REV. BURTON J. KOLLOCK,
 By his son David H. Kollock.

In Remembrance of
REV. JOHN ASHCRAFT—RHODA ASHCRAFT, his wife,
 Who were among the founders of this Church.
 A. D. 1842.

In Memory of
MY BELOVED WIFE AND SON,
 Richard W. Ellicott.

EDWARD WRIGHT, 1884.
MARY H. WRIGHT, 1886.
KATE B. WRIGHT, 1885.

Dedicated to
FATHER AND MOTHER,
 By
 George H. Hulings.

In Memory of
SUSANNA M. ZIMMERMAN,
 Wife of C. W. Zimmerman.
 PRECIOUS WIFE.

In Memory of
RICHARD AND RUTH GOODALL,
 And their daughter
MRS. FANNY D. ROWAN.

Commemorative of the Pastorate of
REV. CHARLES WESLEY BICKLEY,
1887.
One Hundredth Annual Conference.

Dedicated to the Deceased
— LOCAL PREACHERS —
Of Wharton St. M. E. Church.

In Memory of Our Mother
AMANDA V. PATTERSON,
Who entered into rest June 23rd, 1867.
By her daughters Amanda and Carrie.

The large window in centre of church front is commemorative of the one-hundredth session of the Philadelphia Annual Conference, held in our church, March 1887, and of the pastorate of Rev. Charles W. Bickley, who at that time was called to serve the church as Pastor. The expense of these memorial windows did not come out of the Improvement Fund, but was love's offering, and privately arranged in each case.

The exchange made of the pulpit furniture and altar rail is pleasing and appropriate. A beautifully shaped reading desk now occupies the place of the former heavy pulpit. In all the furniture and woodwork, a cheerful combination of oak and cherry, has been chosen to substitute the more sombre walnut. The square ceiling to the pulpit recess, has been changed to a graceful arch, supported by carved pilasters, decorated in blue and gilt. The renewed facing to the pulpit and gallery front, with its delicate carving and polished surface, gives effect to the appearance of the room which more than repays the thought and labor spent upon it.

Before the pews were placed in the audience room, an entire new floor was laid, and the wall lined to the height of five feet, with a continuous wainscoting, all the way from front door entrance, through the vestibule and up each stairway.

The new pews are as comfortable sittings as could be secured, the committee examining a number of designs and forms, and at last adopting the present one. The pews in the gallery are equally as good as those upon the lower floor, no distinction being made in this respect. All are covered with cushions, handsomely upholstered in damask.

The most noticed of all the changes, is the alteration made in the front gallery. A massive pipe organ, of splendid appearance and power, now occupies almost exclusively this space; its sweet tones adding to the hearty devotion and melody, expressed in the singing of our sacred songs, for which our church has ever been noted. This is a step a long way in advance of the past, and is

the result, to a great extent, of years of labor by a band of devoted women known as the Mite Society, who collected funds, gave entertainments, and created favorable sentiment on this subject, until at last they realize their labors crowned with success.

The re-arranged lighting of the audience-room, the transfer of the fixtures from the gallery and pulpit front to the ceiling, adds in no small way to the comfort of the audience. The glare, which was constantly present to the vision under the old form, is now removed. Four chandeliers, with numerous burners, are now suspended from the ceiling, the heat created by them being carried through a series of pipes into a ventilator, which exhausts through the roof.

The heat thus created is made to serve a purpose, as the registers for ventilation are attached to these pipes, the heated air producing a draft, and causing them to operate for the benefit of the audience, constantly changing the atmosphere of the room. The number of burners has been increased under the gallery, on the stairway, and in the vestibule, on new and handsome fixtures. This increased use of gas required a new main, and the placing of a meter of much larger capacity.

While every part of the work received careful attention in its execution, extreme care was bestowed upon choice of design, and work of decoration on the walls, and frescoing of pulpit and ceiling. This work, perhaps, is the most difficult to arrange, so as to be entirely free from cause of criticism. But its endorsement by our Improvement Committee, and the entire approval of the

membership, must certainly be a cause of gratification to those who executed the work.

The entire building has now received attention. The classrooms have been refurnished, and the walls handsomely decorated. The library, infant class and intermediate rooms, as well as the spacious church parlor, have had the walls and ceilings frescoed, and the floors re-carpeted. Our commodious lecture-room, which needed it most, received attention first. Its renovation was at the expense of a private member of the church, whose generosity has found expression in many ways, before and since.

The committee appointed to devise ways and means, and to carry out the work of improvement, was as follows: The pastor, Rev. Charles W. Bickley, chairman; Messrs. Higbee, Wright, Clark, Rowan, Sentman, Burrows, Russel, West and Wheller, of the Board of Trustees, and Messrs. Zimmerman, Stretch, Hulings and Bowen, from the membership.

The last service held in audience-room, prior to this improvement, was Sabbath, June 17, 1888. A picture of the interior of the church was upon the printed programmes supplied the people attending the service that day. The last sermon preached was by the first Pastor, Rev. William H. Elliott.

The last service was held in the evening, at which an historical address was read by a member of the church, after which Brother William H. Clark read the following poem, apropos to the occasion:

FAREWELL! OLD SEATS. FAREWELL!

Good-bye, old seats, where many a fleeting year
Fathers and mothers waiting, sat to hear
The holy songs and sacred anthems swell.
But gather now to bid you all, farewell.

Tho' taught, like soldiers, hardness to endure,
And bear the evils which they could not cure ;
Full oft their trials sore they had to tell,
How hard were those seats ; old seats, farewell.

A long, long time together you have hung,
But now, unwept, unhonored and unsung,
No more you'll listen to the neighboring bell,
Your time has come : ye dear old seats, farewell.

No tears for you, old seats, have we to shed,
For better ones are coming in your stead :
And since the new, the old ones will excel
We'll help you out : old seats, farewell.

For many years you've stood the storms of time,
And borne your burdens with a strength sublime ;
As stout old ladies, and heavy men can tell,
Who greet you now, only to say farewell.

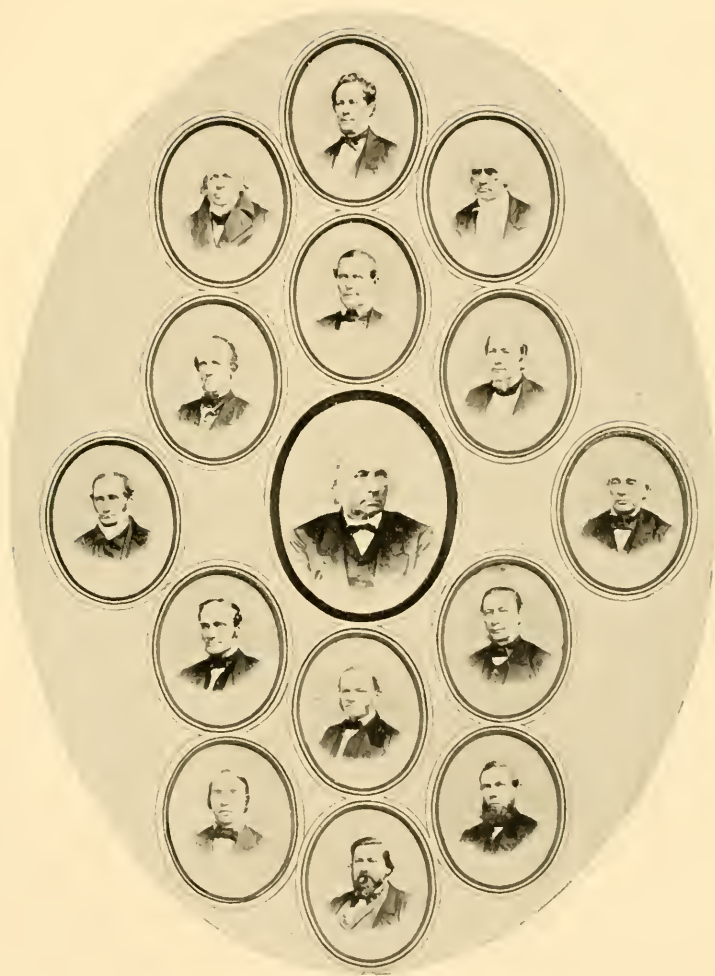
Ye corner seats, whence often and again
Was heard, from happy hearts, the loud Amen !
No more you'll hear the glad hosanna swell,
Ye amen corner seats ; alas, farewell.

Farewell, old seats, long years so good and true,
With tearless eyes we bid you now adieu ;
Old friends indeed, we'll part without a sigh.
Once more, ye ancient seats, Good-bye ! Good-bye !

The first service in the renewed and beautified room, was on Sabbath, October 14, 1888. The Rev. Dr. Muller preached at half-past ten; Rev. Dr. Hanlon at three o'clock, and the Presiding Elder, Rev. William M. Swindell, at half-past seven in the evening. The entire expense of this improvement was \$15,000, all of which has been covered by subscription, and all of which has been paid.

The condition of our church building, at this time, is par excellence in every department, and in every respect; better than at any time in its history; improved and modernized, with every appliance for effective church work; a monument to patient, skilful work and generous giving. Long may it stand! with increasing and abounding usefulness for the future, exceeding its glorious record of the past.





Local Preachers.

CHAPTER XI.

THE real spirit of brotherly feeling, which has always been extended to every new-comer, naturally made them feel at home, and has aided in making our church a headquarters of prominent and representative men, earnest christian workers, whose services have been given to churches of other denominations, as well as our own. At the end of Brother Carrow's term, he requested the portraits of his "staff," as he styled them—referring to the fifteen local preachers, who at this time were members and workers in the church. The group was obtained and presented to him. From it we have the copy here produced. The names are printed upon a key page, to be found near the closing pages of the book.

Many among us can recall the services of these men about our altar, on extra meeting occasions, and at sacramental service. When present they were a mighty magnet of sacred influence. At times the pastor's appeal would not meet with such response as was thought it should receive. Then, upon the invitation for the brethren to come forward to the altar, these would respond, as would a score of others. Brother Edward J. Kenney seemed specially fitted to lead, when a little urgency was needed. It

was at such times that he would glow with ardor, rubbing his hands, as he would step out to the front of the altar, and with that sympathetic tremor of the voice which he so readily commanded, would lead the fervor of those about him until all were of the same mind. Then he would go to prayer, leading himself, and seeming to make every one in the house willing to join him in purpose and thought. When earnest in his prayer he would often use with wonderful effect a favorite expression, "Now, Lord! let us hear the 'sound of the going in the top of the mulberry trees!'" and it was very seldom when the sound was not heard, and Israel went forward to victory.

Others of the number were equally talented and successful, which can be appropriately said about Burton J. Kollock, who had inherited the fire and ardor of his honored sire. He was gifted not only as a talker of ability and zeal, but was a sweet singer in Israel, leading heartily in the service of song; whether in sermon, or exhortation, he was always warm, impetuous and acceptable. John Orr, with his precise logic and earnest piety, was a power in prayer or exhortation. And so it could be said of each and all, some of the number having filled appointments in the Philadelphia and other Conferences. Thomas T. Tasker, David H. Kollock, Francis Scoffin, John Ashcraft, Richard Goodall, William Alexander, Christian Stanger, John Hunterson, William Primrose, Joseph Hopkins, William Hickman, Gilbert Hoey, Benjamin Dewson, William H. West, William Saxton, and George Armstrong, local preachers of the former days, are names of devoted men, who formed a band of power in the church,

and their visits among the poor, and sick, and afflicted, contributed in a very important degree to the work of the church, in this section of our city.

From the beginning, the administration of our church interests, has been careful, prudent, and skilfully successful. There have been times, such as the crisis in our affairs which occurred in 1844, when men of less determination and business decision would have failed, but fortunately for the interests involved, the men who have from time to time, and all the time, managed our affairs, have been those whose ability in business life has placed them in the front rank. Their best efforts have been given to the church, and their benevolence sustained its every interest.

With a Board of Trustees to supervise and manage, constituted of such men as Thomas T. Tasker, David H. Kollock, John Ashcraft, George Mitchel, Dr. Francis Scoffin, William C. Poulson, Aaron Garretson, Joseph Maull, Andrew B. Godshall, James Singleton, John W. Hicks, Edward J. Kenney, James Brown, William C. Stevenson, Burton J. Kollock, William H. Clark, Marcus A. Davis, Peter Lamb, Charles W. Zimmerman, Wesley Stretch, Samuel D. Jones, Dr. James I. Wright, Henry W. Malloy, James L. Higbee, John Trickett, G. H. W. Hall, Dr. Samuel Creadick, Robert A. Sentman, and many others who from time to time have constituted the Board, with a host of others who have directed in its councils, as class leaders and exhorters, our church has proved a blessing, and only a blessing, to vast multitudes who have attended upon Divine service here. The Board of Trustees, as at present constituted includes the

following named :—James L. Higbee, Dr. James I. Wright, William H. Clark, William Burrows, William Russell, Peter Lamb, Henry A. Rowan, John Champion, and Samuel D. Jones.

The continuous services which have been rendered in the Sabbath School by such men as Edward J. Kenney, for twenty-five years its Superintendent ; John W. Hicks, for twenty-one years Assistant Superintendent ; William Rummel and William M. Karcher, for many years Secretary ; John Hulings, for so many years in charge of the Infant Department—all of whom are now deceased—and by a host of earnest christian workers, who to-day are actively engaged in its duties, (some of whom have been identified with its work for thirty years,) a regularity and stability has thus been realized, which is vastly superior to impulsive and transient effort.

Each of the names here mentioned is remembered as “ ointment poured forth.” Brother Edward J. Kenney, with his genial manner and kindly purpose, was a peculiar power in the school over which he presided so long, as well as in the church. He seemed to have the faculty of imparting his manner to the scholars, and cultivating in them a love for peace and good will. Whenever a disagreement would arise among the boys, he would appear with a smile, and would kindly admonish “ now boys keep sweet ; keep sweet !” Thus with a little persuasion, he would pour oil on the troubled waters.

Brother John W. Hicks is also remembered for the exhibition of kindred qualities. He had a kind heart, a sincere manner, and a true and earnest friendship. Many who were boys in the

school during his term of service, will remember him for kind words spoken, when a rebuke was, perhaps, the most deserved. A helpmate to the teacher, a hearty supporter of his associates in office, and a prominent and zealous worker in the church from the beginning.

Brother Rummel, in his administration of the duties of secretary, was patient, precise and faithful ; as also must be said of his successor, Brother William M. Karcher, who so persistently and faithfully served the school, despite failing health, which he did not allow to interfere with the discharge of his duties.

Brother John Hulings, at the time of our organization, was a member of St. Paul's M. E. Church, occupying the position of Sabbath School Superintendent. His wife, Fanny H. Hulings, was a member of Bethesda, and was one of the original number who constituted our church organization. The division of interest, produced by this separation of membership, became a subject of thoughtful consideration and prayer. The result was a decision to remove his membership, and join with his wife in the new church enterprise. This gave to Wharton Street a very valuable and helpful influence, which continues even to the present time. His son and grand-son are now actively associated in the work of the Infant or Junior Department of our school, and are its most efficient and earnest advocates as well as heartily supporting all the enterprises of the church. Brother John Hulings was specially qualified for the position of caring for the lambs of the flock, and was assigned to duty in charge of the Infant Department, in which he remained consecutively until his

death, which occurred in 1858. His wife was a patron of the Hazel Street Mission, out of which grew Second Street afterward named Messiah M. E. Church.

It seems fitting and appropriate to place here, after this reference to Messiah M. E. Church, the following extract from the Memoirs of Rev. Burton J. Kollock, placed at the disposal of the committee by its author, Brother James Brown.

“ Burton J. Kollock, the son of David H. and Catharine Kollock, was among the original number transferred from Ebenezer. As a licensed exhorter and class-leader, Brother Kollock filled a place in the church which added very greatly to its efficiency. Being gifted with ability as a leader in holy song, he aided very greatly in the protracted meetings, which were held in the winter after organization, when hundreds of souls were brought into favor with a sin-pardoning God. This established the church as a success, in exercising a strong moral influence over a community which previously disregarded the worship of God, and set his laws at defiance.

“ As class-leader he was pre-eminently a sub-pastor, not only to his own class and church, but to the community at large. As an Exhorter, he had few superiors ; possessing a well-developed, manly form, full, expanded chest, and strong, muscular frame, with an amount of vitality and energy rarely excelled ; yet with all as affectionate and kind as a loving-mother to a fond infant. As a preacher, exhorter or class-leader it may truly be said of him, that he discharged his duty with all his might ; fearless and unwavering, he would stand up to his work, regardless of what-ever power might be brought to bear against him.

“ In 1857 he was appointed to take charge of the Hazel Street



Rev. Burton J. Kollock.

Mission School, then a branch of Wharton Street Sabbath School, and an occasional preaching place. Here he instituted a series of protracted meetings, with the assistance of the brethren of Wharton Street, which continued at intervals throughout a whole year; resulting in such a number of conversions, that it became necessary to organize a church, and build a larger place of worship, which was effected by building a church on Second Street, the membership of which afterward built a substantial brick church at the corner of Third and Morris Streets. The large costly window, in the front of this church building, is a memorial to its founder, Burton J. Kollock.

“He was warm-hearted in his friendships, and self-sacrificing to the cause of the church, and in the interest of humanity. With the multitude of church duties, as well as the engrossing cares of a large business as undertaker, he was one of the most untiring workers of his day. He died October 26th, 1873. The funeral obsequies were marked with an unusual interest, as the entire community realized a sense of public loss. This was evinced by the thronging multitude which lined the streets, in the course of the procession, and in the voluntary closing of many places of business along the route to the Wharton Street M. E. Church, where the services were held. Hundreds returned to their homes under a deep sense of loss, both to the church and the community.”

Among the many men whose influence and zealous work was not bounded by our church, but reached even beyond our city, was James Nicholson. He was ardent in manner, and decided in opinion. Gifted in musical ability, both as a singer and writer of hymns. He was the leader of a class for years, and very active in the work of the church. His singing was a feature, and

added very much to the life and power of the meetings, when he led in this most important part of the exercise.

As an author and poet, his ability has been and is still recognized. He wrote and published, very many hymns, some of which were popular, as soon as issued, and continue in use to the present day. Among these may be mentioned, "WHITER THAN SNOW," "THERE'S A BEAUTIFUL LAND ON HIGH," and another which is a favorite in many ways: "UNDER HIS WINGS."

In God I have found a retreat,
Where I can securely abide;
No refuge nor rest so complete,
And here I intend to reside.

CHORUS.—Oh, what comfort it brings,
As my soul sweetly sings;
I'm safe from all danger,
While under His wings.

This last hymn, the first verse and chorus of which is submitted, was written in the office of Dr. Adam Wallace, then the publisher of the METHODIST HOME JOURNAL, where he had gone under great depression of spirit. He entered into conversation on the subject which engaged his thoughts, and as they mutually exchanged expression, he was gradually led into a more hopeful frame of mind, and while under this inspiration, and before leaving the office, wrote the precious hymn alluded to.

He associated himself with the Halstead Praying Band, of New York, composed of twelve Christian workers; men with great

force of character, and filled with the Holy Ghost. They spent their time, under their leader, Samuel Halstead, in visiting the churches, holding meetings, and encouraging the brethren in their labor of love. Brother Nicholson would frequently visit with them, helping on the good work. This band visited Wharton Street Church, holding a series of meetings, at which many were converted, and the church strengthened ; making a season of interest long to be remembered.

This reference to Brother Nicholson, as a representative of the singers, who have prominently sustained this important element of public worship, suggest two other names, both of which are equally deserving of recognition. We refer to John H. Kinsley and William Lloyd. Both were acceptable as leaders in holy song ; both were class leaders of acknowledged ability, and both filled the position of Sabbath School superintendent, for several years.



CHAPTER XII.

RICHARD GOODALL, a local preacher, whose name appears as a member of the original committee appointed in May, 1841 (page 13), was a true specimen of a godly man. He was very fully developed, of extraordinary proportions, physically; and, as if equalling conditions, he evidenced extraordinary attainments, spiritually. It was said of him, that his name ought to be reversed: Allgood, rather than Goodall. In his daily life his spirit was gentle, loving, true; prompted by a mature ripened Christian experience. He had a wonderful ability as a preacher, and could sing with a sweetness and precision that was fascinating. A member of this committee has said, that when he walked into the altar, and stood, with gentle manner and towering form, singing his favorite hymn of invitation:

“The voice of free grace, cries escape to the mountain,
For Adam’s lost race Christ has opened a fountain.”

it seemed as if the message truly came from heaven. There was such an inspiration about his effort, and such clearly indicated Divine sanction. He was born in Derbyshire, England, February 4th, 1801, and died at Philadelphia, November 5th, 1857. His



Rev. Richard Goodall.

grand-daughters remain as his representatives in church membership, the daughters of Brother Henry A. Rowan, of the Board of Trustees.

These grand types of Christian men, stalwart Methodists, able expounders of God's Word, tender, loving messengers of comfort and sympathy, to the community as well as the church, have left a work performed, an influence exerted, and results achieved, of such proportions that we realize how futile our effort to sketch or portray. Reaching down through the intervening years, linking the memories of the past with the faith and work of the present, we have now among us, one whose continuous years of service in church and school, is a reminder that the glory of the former days has not departed ; whose occasional service in our pulpit is efficient and acceptable ; whose pulpit ability is recognized by frequent requests to preach in other churches, far and near ; whose zeal and fidelity to our own church, leads to the association of a class of nearly two hundred members ; and who is equally prominent with any member of the Philadelphia Local Preachers' Association. our loved and respected brother, Rev. Wesley Stretch.

At the beginning of our organization, many of our official men, trustees, local preachers and class-leaders, became actively identified with the work of the Sabbath School. This element of strength, coming through this association of official members, has continued in a greater or less degree, until the present time. At one time, every member of the Board of Trustees, with but one exception, was engaged in the work of the school. This has been a continuous and helpful influence, linking the school in in-

terest with the governing power, keeping them acquainted with its needs, as well as securing to the school the benefit of their mature and experienced direction.

Brother William H. Clark, now the Secretary of our Board of Trustees, has the honor of an almost uninterrupted membership, as an officer or teacher, for fifty years ! We are of the opinion that very few, if any, among our sister churches, can show a roll of as many, with lengthy terms of service in Sabbath School work, as can Wharton Street Sabbath School. An unbroken service of twenty years, is among the usual in the record, and in so many cases is exceeded, that it is not regarded unusual. This applies to the membership of to-day, as well as to the years that are past. What a proof of consecrated purpose ! What a record of faithful discharge of duty.

The results which have attended these efforts, eternity alone can reveal. This city contains, among its prominent and influential citizens, many whose youthful days were spent as a scholar or teacher in our school. Here the twig was bent ; here the early trend of purpose was formed for God and right. Succeeding years have brought to them honor and distinction, as this purpose has found expression in contact with men and business affairs. There are scholars in our Junior Department, at the present time, whose grandfather or great-grandfather was an honored member of our church. This linking of three and four generations in continuous association, is a remarkable type of fealty to Methodist doctrine, as well as loyalty to our time-honored church.

The fact has been previously stated, that the Sabbath School organized with William C. Poulson as Superintendent. He was succeeded by Timothy I. Dyre, and he by Edward J. Kenney, who served twenty-five years, consecutively. John H. Kinsley was the successor of Brother Kenney, and continued for several years. William H. Macmillan served one year, when he removed with his family to Kansas, and John H. Kinsley was re-elected. Then followed consecutively, Henry M. Reading, William Loyd, James L. Higbee, Samuel D. Jones, Elwood H. Williams, Wesley Stretch, Hope Corson, George B. Norgrave.

The excellent condition of every department of our school, as it exists to-day, is the result of this patient work of faith and labor of love, which through all these years has been giving out its influence, graduating young people well trained in doctrine, whose after life has been guided in purpose by sacred truths here implanted in their hearts.

It is here in the work of the Sabbath School where such opportunity is afforded for the exercise of Christian qualities, that many of the noble women of the church have earnestly labored.

Their names constitute a multitude. Their work in the church, in the school, in the community about us, can only be measured by the opportunity for its exercise. The work of the Dorcas Society, in the early days of our organization, when it was so much needed, was a welcome, helpful Christian influence. Its organized work continues to the present day. Besides this society, must be named, Women's Foreign Missionary Society, Calcutta Band, Cushman Band, Ladies' Aid, Orphanage, and Parsonage Aid

Society. Each represents an important interest, and all of them, in the aggregate, exert an influence and power, the value of which is apparent.

Sister Mary A. Wagner, now deceased, was a teacher in the school at its organization, and continued for many years. She is remembered as a devout, earnest, faithful Christian. She was remarkably attached to the church, and never absented herself, no matter how inclement the weather. She was an old-time Methodist, plain in her apparel, ardent in her faith, and ready at any time to give a reason for the hope that was within. She was an appreciate listener, and never missed an opportunity to express herself. If the minister made an enthusiastic or fervent expression, Sister Wagner was sure to respond with a happy reply. She lived constantly in a devotional frame of mind, and seemed happiest when in her accustomed place in the church. After her decease, it was announced that her bequests to church institutions were : One thousand dollars to Wharton Street M. E. Church ; five hundred dollars to Methodist Home ; three hundred dollars to the Missionary Society, and one hundred dollars to the Methodist Hospital.

The record of our church in regard to its benevolences, is more than creditable. It has been generous toward every interest. The missionary cause has always been zealously maintained and loyally supported. Statistics, as a rule, are not very interesting reading, but we submit a record of the last twenty-nine years, to show that nothing less than four numerals, could

at any time in these years, state the amount given to this, the leading cause of generosity in all denominations :

1864—\$2,037	1871—\$1,118	1878—\$1,451	1885—\$1,633
1865— 1,562	1872— 1,492	1879— 1,190	1886— 1,254
1866— 1,476	1873— 2,005	1880— 1,448	1887— 1,054
1867— 1,108	1874— 2,169	1881— 1,352	1888— 1,200
1868— 1,248	1875— 1,451	1882— 1,356	1889— 1,234
1869— 1,474	1876— 1,641	1883— 1,800	1890— 1,409
1870— 1,446	1877— 1,666	1884— 1,700	1891— 1,525
1892—\$1,188.			

The records of the Church Extension Society will attest the fact that on Sabbath, January 29th, 1876, Wharton Street contributed the largest collection which up to that time had been received from any church, \$1,022.37. In 1867, money sufficient to plant a church in Georgia was contributed by our Sabbath School, and to-day bears the name of Wharton Chapel. Mention is made of this support of these two important items of church work, to indicate the measure of generosity. A reference to the published minutes of the Annual Conference will show that no interest is neglected.

On the evening of February 4th, 1891, a male members' meeting was called to give consideration to a proposition from the Board of Trustees, as follows:—

“To the male members' meeting of Wharton Street M. E. Church:

“The Trustees of the Wharton Street M. E. Church, request this meeting of the male members of said church, to grant them the necessary authority to sell or dispose of the present parsonage, No. 1236 South Fourth Street, and to give a properly executed deed of sale therefor. Also to apply the proceeds of the sale to the purchase of another property, namely, No. 319 Reed Street, for use as a parsonage, and to create such obligation on the same as may be necessary, not to exceed \$2500, at a rate of interest not more than five per cent. per annum, exclusive of taxes, and to receive a properly executed deed therefor.”

Attest,

JAMES L. HIGBEE,
President.

WILLIAM H. CLARK,
Secretary.

The action of the meeting was unanimously favorable, authorizing the sale of the old and purchase of the new. The purchase price \$6,500, was lessened by the acceptance of No. 1236 South Fourth Street, at a valuation of \$4000; the balance, \$2500, being accepted on mortgage by the owner, Mr. Joseph H. Chubb. The new parsonage is very suitably located, and contains all accommodations and facilities for domestic comfort and use, some of which could not be secured in the former location. The Pastor's estimate,—“one of the best, if not *the* best parsonage in the Conference,”—certainly commends and justifies the action of the brethren who made the choice; especially so, as the judgment of our people endorses the opinion of the pastor.

At the conclusion of Brother Bickley's pastorate (which had continued from March, 1887 until April, 1891, the longest pastoral term in our history) we were favored by the appointment of

Rev. Samuel M. Vernon, D. D., who at this time continues as our pastor. After so much has been written relative to former pastors, many of whom have been giants in ability and usefulness, it seems as if all praise and commendation had been exhausted by the previous recognition of merit. Just here we emerge from the past into the critical present. Here our duty ends, perhaps, and that of the future writer should begin. But the conditions so aptly stated in Dr. Swindell's letter, exist now, as in the days to which he refers. The warmth and regard of the church settles steadily about the Pastor, and generously sustains all his efforts.

Dr. Vernon came among us at the behest of the presiding bishop, a comparative, if not total stranger, to the major portion of our congregation, but with a notable reputation for ability as a pulpit orator, and untiring and successful pastor, having filled some of the most prominent appointments in this as well as other Conferences. His sermons from our pulpit, during these two years of his pastorate, have been wonders of excellence, and specially helpful to his hearers, who accord to him a full appreciation.

As an author of recognized ability he is entitled to mention. His work on "PROBATION AND PUNISHMENT," having been placed as a book of reference in a prominent institution of learning outside of the Methodist denomination. "AMUSEMENTS IN THE LIGHT OF REASON," "HISTORY AND REVELATION," are also his publications.

The ENCYCLOPEDIA OF METHODISM, has the following extended reference and personal mention: "Simpson Centenary

College, Indianola, Iowa, was organized by the action of the Conference which met at Des Moines in 1867. The Rev. S. M. Vernon was the moving spirit in the organization, and became its first President. It began with the regular classical and scientific course of the Eastern Colleges. Its faculty has been composed of men from the best institutions of the country. It has in active operation all the departments usually found in colleges, viz : preparatory, classical, scientific, musical, commercial and telegraphic. Its endowment fund is \$70,000, and steadily increasing. Over two hundred students are enrolled annually. The Alumni of the institution now numbers hundreds." * * * * *

It has been the custom for years to publish, at the end of the Conference year, an annual report, which contains an official and financial summary of the work of the year. This affords the Pastor opportunity to review in a short and concise manner, the happenings of the twelve months previous, and give the trend of opinion as to conditions. During this year of Dr. Vernon's service, several items of important occurrence have engaged attention, and enter into the pastoral address issued with the annual report for Conference year, ending April, 1892. We append the address in full.

DEAR BRETHREN AND SISTERS :

The past year, with its diversified activities and experiences, calls for thanksgiving, and justifies renewed courage and a larger faith for the future. The Lord has led us, oftentimes "into green pastures and beside still waters," and sometimes by the dark waters of affliction and sorrow ; but in every case we still could say, "the Lord is my Leader."

We have had occasion to rejoice in a deepening spirituality during the year. Our revival services, commenced at the watch-night meeting, were interrupted by the prevalence of "LaGrippe," and were not renewed till the first Sabbath in April, when Evangelist R. M. Green began special services, that at the time of this writing, have resulted in one hundred and fifty conversions, and promise great good to the Church.

Considerable attention has been given the past year to a more perfect organization of the working forces of the Church. The ladies were organized early in the year for general church work, under the name of "The Women's Christian Association and Parsonage Aid Society," with about seventy members. They have done good service on many lines, but the greatest visible work has been the raising of over \$700 for the furnishing of the new parsonage. The young people also were organized into a Chapter of the Epworth League, with about one hundred and fifty members. This League conducts Sunday evening prayer meetings, monthly literary and social meetings, and promises to be very useful to the Church. Associated with the League is an organization of "King's Daughters," who visit the sick, distribute flowers, and contribute to the necessities of the poor.

During the year you have provided for your pastor one of the best, if not the best, parsonage in the Conference, at No. 319 Reed Street, upon the furnishing of which you have raised and spent \$840.

The benevolent collections of the year were for a great variety of objects, and showed an increase, in the aggregate, upon the collections of the year before.

It now remains, dear Brethren and Sisters, for us to gird ourselves for more heroic service in the year upon which we are entering. Let us "build again the old wastes," and "raise up the

former desolations," and make our beloved Church more glorious than in any former period of her history. Let us rekindle our altar fires, in the home, in the class meetings, in the prayer meetings, and in the public services. The times call for greater consecration and earnestness, and for a higher grade of spiritual life. May God bless and keep you all unto eternal life, is the prayer of

Yours affectionately,

S. M. VERNON, *Pastor.*



CHAPTER XIII.

THE name of Wharton Street is celebrated abroad in Methodism. Its young men have gone into the Conference at home and away to the borders of the West, carrying with them our endorsement. The following named have gone from us into the work of the Christian ministry: Edward T. Kenney, George C. Maddock, Thomas Williams, William Trickett, John Boswell, Francis M. Collins, William F. Shepherd, George W. North, Stephen M. Evans, Robert Bagnell, Frank Schafer, William S. Craft, and Wilbur F. Jaggard.

While this abundant yielding of material has been going on, our immediate neighborhood has not been neglected. The churches which cluster about us, Messiah (formerly Second Street), Scott and Tasker, were planted and organized, and in a measure, matured by this church and its membership. The last-named, being the legitimate outgrowth of the work of the Young Men's Christian Union of this church, guided and sustained by the benevolence of Brother Peter Lamb and Rev. Thomas T. Tasker, in many trying contingencies. The Quarterly Conference of our church gave early and prompt recognition to the work of these young men, and appointed Brothers Edward

J. Kenney, John W. Hicks, John Orr and James Brown, a committee to officially constitute and organize the Sabbath School, and to supervise the work. It developed rapidly under their care, and that of Rev. William C. Robinson, then our Pastor. Although fully occupied with the duties of our pastorate, he found many ways of assisting this effort, and had the pleasure, before his term had ended, of assisting the Presiding Elder, Rev. Samuel W. Thomas, in dedicating a cosy frame church, which was occupied in 1873, as the result of a generous gift by Mr. Landreth, of a lot of ground at the corner of Fifth and Snyder Avenue, which was accepted. The frame building erected thereon was supplanted by a substantial brick church in 1882.

On January 29, 1892, Rev. Thomas T. Tasker passed calmly and peacefully from labor to reward. An illness, lasting through months previously, had given opportunity for the kindly exercise of sympathy and attention, from his family and a host of friends, who exhausted every device to contribute to his comfort and ease, and to soothe his declining hours. Having served in every position throughout the church, official and private, giving of his wealth constantly and consistently, exemplifying a true type of christian manhood, he passed down to the twilight of his life, a ripe sheaf, ready for the garner of the Lord.

Twice during these fifty years he had been called to the important position of Pastor, with its weight of responsibility, but he discharged the duties with entire acceptability. He was honored by official position in very many of our church organizations. He was the first President of the Church Extension Society, and

organized its endowment fund, generously contributing \$10,000 as a nucleus for its establishment. His gifts to the poor were varied and constant. As regular as the month, came his contribution to the poor fund of the church.

Our official Board, in which he had served so long and acceptably, held a special session on the announcement of his death, and made the following minute:

“ Brother Peter Lamb, chairman, made the following report from committee on Resolutions, which, on motion was received and ordered to be placed upon the record of the church:—

“ Resolved:—That in the death of Rev. Thomas T. Tasker, Sr., this church has lost its oldest and most constant friend and adviser, who was with it from its foundation, and through all the stages of its half-century of development, contributing by his wise counsel, godly example and acknowledged business ability, in leading it to its present position of assured prosperity and usefulness among its sister churches in our Conference.

“ Resolved:—That while we bow in humble submission to the will of our Heavenly Father, and recognize the great loss we have sustained, yet we gratefully acknowledge the blessing conferred upon us, in extending his life so far beyond the usual limit, making it a benediction to the church, and the community in which he lived and labored, demonstrating the influence of an exalted christian character, a business career distinguished for its ability and sterling integrity, and a patriotic citizenship of the very highest order; in all of which relations his active mind and generous nature exerted a uniformly wide-spread and beneficent influence.

“ Resolved:—That this event, constituting as it does, an epoch

in the history of this church, calls for renewed personal and united consecration on the part of our membership, in the coming half-century, to the work for which he so successfully labored ; and, God helping us, we will here renew our vows of faith and service, and strive to extend the cause of Christ, and its influence, over this community, where his labors were so abundantly successful, and his virtues were so conspicuous and so universally acknowledged.

“ Resolved:—That we sincerely sympathize with his bereaved family in this their deep sorrow, and commend them to the grace of our Heavenly Father, who can alone administer the needed consolation, and sanctify to them the rich heritage that remains, of a pure, holy and useful life.

“ Resolved:—That a copy of this minute be transmitted to the family of our deceased brother, and also to the *Philadelphia Methodist* and *Christian Standard* for publication.”

In this year, 1892, commencing October 16th, and continuing through a full week, it is proposed to properly commemorate the ending of the first fifty years of our existence, and work as a church. This celebration is intended to include a jubilee on account of the payment of all obligations of indebtedness against the church. On the 17th day of May, 1892, a male members' meeting was held, to consider the advisability of a celebration of the event, and they unanimously resolved to enter upon a general plan of organization, for systematic solicitation of money necessary to cover all indebtedness.

A general committee was constituted, comprised as follows :—

The Pastor, Rev. S. M. Vernon, D. D., *Chairman*,

Joseph R. C. McAllister, *Secretary*,

John Champion, *Treasurer*.

Brothers Peter Lamb, William Russell, David K. Fuller, Gideon Walls, William B. Drew, Jr., John C. Hunterson, Martha Taylor, Annie E. Townsend, James Brown, Frank L. Thomson, George B. Norgrave, Augustus C. Sapper.

This general committee subdivided as follows :—

On FINANCE.—Brother Joseph R. C. McAllister, *Chairman* : John Champion, Frank L. Thomson, Martha A. Taylor, Annie E. Townsend, George B. Norgrave.

On HISTORY.—Brother John C. Hunterson, *Chairman* : James Brown, John H. Kinsley, William H. Clark.

On PROGRAMME OF EXERCISES.—Brother Peter Lamb, *Chairman* : Augustus C. Sapper, David K. Fuller, William Russell.

The result of the work of this general committee, if their efforts are crowned with success, will be to lift the church out of a condition of indebtedness, and satisfactorily start it on the last half of the first century with every advantage and equipment for consecrated zeal and holy triumph.

During the preparation of this work, several letters have been received. The one from our old friend and pastor, Rev. Dr. Swindell, will remind all who read it, of the former days, of the sparkle of his happy manner and pleasant expression, as he so concisely states the characteristics of our church :

JOHN C. HUNTERSON, Esq.

Dear Brother:—Wharton Street was to me simply the name of a church, in the Annual Minutes of the Conference, or a tradition of Methodism in the city, until the year 1876. Since then it has been registered on my heart. The first impression I received of the church was from Brother John W. Hicks, one of its members. We met on Second Street, and speaking of the church he said, "Joseph Mason is our pastor, the best preacher in the Conference. We always have the best. We know no other while he is our pastor." The language of Brother Hicks revealed the spirit of the church. The man who was appointed to its pulpit, found a big, warm church instantly closing about him, to pray for him and to work with him. They spread his name through the community with a good will, that made him a welcome visitor into all its homes. The breath of their praise drew many to hear him.

The church was hospitable. It was never a class church. It was the hearthstone of the people, all the people. The old were venerated in it, and the young found it a happy fireside, and a juvenile religious home.

The members were strongly insular in their feelings. They were devoted to Wharton Street Church. They loved it as a man loves his own wife. They did not run about. The same faces were seen in the same pews every Sunday. But the church was not narrow, it was part of our great Methodism. No great claim, bearing the name of our common Methodism, was ever turned away from its doors, or kept waiting for admission. Its Board of Trustees was the first church organization to approve of the endowment of a Philadelphia chair in Drew Theological Seminary. That was but an incident, showing the interest of the church in whatever concerned the welfare or honor of Methodism.



Our Pastors.

A striking feature of the morning service, was the presence of the children in the galleries. What a sight, especially on a summer morning, could be more charming, than the east gallery, crowded with girls, usually dressed in white? It was a common sight there, but rare in the churches of the leading cities. One of our Bishops, who occupied the pulpit during my pastorate, was as surprised as delighted, by the beautiful sight. He remarked, "I have never seen it equalled at a regular service in any church."

It was a typical Methodist church. Its style of worship simple, ardent. Its methods of operation, evangelistic, aggressive, soul-loving, Christ-exalting. How many within its walls made choice of eternal life! "Brethren, the grace of the Lord Jesus be with your spirit."—Galatians, vi: 18. As Paul thought it becoming to emphasize what he had written by adding, "The salutation of me, Paul, with my own hand," so I joyfully subscribe myself,

Yours in Christ Jesus, and Brotherly Love,

W. SWINDELL.

The one from Rev. George C. Maddock will be appreciated, because of his kindly references, and the fact that he was among the first to go out from our church and school as a minister, continuing at the present time as a member of the New Jersey Conference :

What precious memories gather about the history of Wharton Street M. E. Church. I well remember the first Sabbath of the occupancy of the new church. How large it looked to my youthful eyes, in comparison with Little Bethesda, on Corn Street, below Wharton. How delighted us boys were with our

new Sunday School room. How proud (and justly) our Superintendent, William L. Poulson, when he called the school to order, that opening day—a day opening into a wider field of usefulness; for as the months and years came, richer and greater harvests of souls were gathered, by earnest, devoted officers and teachers.

How vivid the recollection of the incessant labor of Edward J. Kenney, and John W. Hicks, who for so many years filled the office of Superintendent and Assistant Superintendent, and with them a corps of as faithful and untiring teachers as ever graced a church. Robert King, who was a gunner in the United States navy, was my teacher. King loved the Bible, and to create a like love for the Sacred Word in the hearts of his scholars, offered prizes to those who would commit verses to memory. What a blessing such a course has been to me! How often have I been aided, when preaching, by the recollection of Scripture, learned in Brother King's class. I wish the memorizing of the Word was more common in the Sabbath Schools of to-day.

I must not forget William Wood; how devoted to his Bible class. How much good he did me and other young men, will never be known in time, eternity alone can declare it; and many others, whose names are worthy of mention, co-workers indeed with the minister.

Joseph Maull and James Singleton always obeyed the orders of the preacher, and when stationed as door-keepers on Love Feast night, refused to pass the preacher, Brother Barnes, without a ticket, because on the previous Sabbath he had ordered them to admit no one without a ticket. Brother Barnes tried to convince them that he should be admitted, but all in vain; he had to go home and get a ticket. Many incidents, some humorous, some sad, transpired during the eventful history of the past fifty

years. How I would like to give the names of the actors, but I cannot—the gentle touch of Time's hand has effaced many from the tablets of memory, and I fail to recollect them.

The years have come and gone, making numerous changes in our bodies, in our circumstances, in the church; but our God, our Christ, our Holy Spirit, changes not. May the blessing of this Triune Deity rest in fuller measure on the Church, and years yet to come be filled with a richer fruitage of good. May its preachers be more grandly endowed with power to win souls. May the spirit of holiness rest abundantly upon the church, is the prayer of one who has received very much from the Church in the past.

Very truly yours,

GEORGE C. MADDOCK.

Rev. Dr. Goldsmith D. Carrow, who edited the Memoirs of Rev. Edward J. Kenney, includes the following expressive item pertaining to our church, in which he so often joined in holy triumph, leading a willing host to victory.

“A church, increased and developed, it has long stood, and to-day stands, probably without a peer in Methodist history. Three living churches have been born of it, yet the parent church seems never to have weakened a particle by the sub-division. To-day she is as strong in power as ever, and as “mighty through God to the pulling down of strongholds.” Here rich Methodists hold fellowship with their poor brethren. Here the condition of poor members is elevated, and their worldly circumstances improved. Here are witnessed those eloquent manifestations of the old-time Methodist enthusiasm, that so strangely moved the hearts

of the proudest and most obdurate sinners. Here may still be heard those powerful appeals to the Throne of Grace, those inspiring hymns from hearts overflowing, those responsive shouts of amen, and of triumph, which in the early days often impelled the philosophic skeptic to think, and sometimes caused him to tremble and turn to God. Should the reader be curious or inclined to doubt, he is hereby invited to come and hear for himself. These characteristics of this church are * * * * her most vivid and truthful illustration."

The rounding up of a half-century of Christian work ! Who can estimate its far-reaching influence ? Who can sum up such magnificent results ? Not a shadow dims the record, not a shade dulls the brightness ! Dedicated to the worship of God, consecrated to his service, this church has been constant, fervent, zealous in the work of the Master. Through these portals have passed thousands who have here found the fountain of joy, whose source is the throne, "whose streams make glad the city of our God."

Out from this pulpit have sounded the clarion notes of gospel warning—Repent and believe ! Out from these hallowed altars have gone the glad hearts, who hearkened to the call of mercy, whose future brightens more and more even unto the perfect day. Thousands have here found the balm of Gilead, applied by the Great Physician of souls.

Oh, what memories belong here ! what hallowed influences, what pure and blessed associations. Childhood's tender years ; youth and its friendships ; manhood and its responsibilities of

home and domestic relation, twined and mingled in church association. The tender child which was given to God in baptism at this altar a score of years ago, has since knelt here, and plighted not only faith in God, but love to man. Here again in another year, has rested a precious casket, bedecked with flowers, but surrounded by saddened hearts, out of which has gone the joy of life. The precious one is crowned ! So, often and again, as the years have come and gone, up these aisles have been tenderly borne the remains of the loved ones ; father, mother, sister, brother, child ; here again for the last time, to rest for a few moments in the holy atmosphere which pervades the very room.

The stalwart forms of holy men who have sounded the gospel call from this pulpit, who have here poured out the words of comfort and consolation to stricken hearts, have, very many of them, passed over to reward long years since. Their memory is cherished. Their work lives after them. Theirs now the victory, the crown, the triumph of the celestial city. Ours still the work, the duty, the responsibility.



 OFFICERS OF THE CHURCH

—For the Year Commencing April 1st, 1892.—

PASTOR.

REV. SAMUEL M. VERNON, D. D., 319 Reed Street.

TRUSTEES AND STEWARDS.

	<i>Residence.</i>	<i>Term Expires</i>
JAMES L. HIGBEE, <i>President</i> , . . .	300 Reed Street,	1893.
WILLIAM H. CLARK, <i>Secretary</i> , . . .	1622 S. Fifth Street,	1894.
JAMES I. WRIGHT, M. D., <i>Treasurer</i> , . . .	1336 S. Fourth Street,	1894.
WILLIAM BURROWS,	1306 S. Second Street,	1894.
WILLIAM RUSSEL,	244 Dickinson Street,	1895.
PETER LAMB,	614 S. Second Street,	1895.
HENRY A. ROWAN,	322 Reed Street,	1893.
JOHN CHAMPION,	618 Reed Street,	1893.
S. D. JONES,	612 Reed Street,	1895.

LOCAL PREACHERS.

REV. WESLEY STRETCH, *Deacon*. REV. WM. NUMBERS, *Licentiate*.
 " THOMAS NICKLESS, *Deacon*. " HOPE CORSON, *Licentiate*.
 " THOMAS OGLE, JR., *Deacon*. " F. M. DOUGHERTY, *Licentiate*.
 " GEORGE A. BAYLIE, *Deacon*. " ROBERT R. ADAMS, *Licentiate*.

EXHORTERS.

WILLIAM E. JONES, THEODORE W. LILLAGORE,
 GEORGE W. FREE, CHARLES J. BOSWELL.

FINANCIAL SECRETARY.

FRANK H. TUFT.

SEXTON.

THOMAS NICKLESS, 322 Borden Street.

CLASS LEADERS.

MEETS

Class No.	1.	Rev. SAMUEL M. VERNON, D. D., .	Thursday Afternoon.
"	2.	WILLIAM RUSSEL,	Monday Evening.
"	3.	GIDEON WALLS,	Thursday "
"	4.	ROBERT R. ADAMS,	Monday "
"	5.	HENRY C. OWENS,	Tuesday "
"	6.	JOHN CHAMPION,	Monday "
"	7.	GEORGE B. NORGRAVE,	Tuesday "
"	8.	GEORGE A. COBB,	Tuesday "
"	9.	JAMES L. HIGBEE,	Thursday "
"	10.	JOHN W. TRUITT,	Tuesday "
"	11.	EDWARD MARSH,	Wednesday "
"	12.	JOHN H. KINSLEY,	Thursday "
"	13.	ROBERT HOPKINS,	Thursday "
"	14.	Rev. WESLEY STRETCH,	Monday "

Prof. JAMES MCEWAN, *Leader of Choir.*

Mrs. JENNIE BERRYMAN, *Organist.*

OFFICERS OF SUNDAY-SCHOOL.

GEORGE B. NORGRAVE,	<i>Superintendent.</i>
JOHN C. HUNTERSON,	<i>Assistant Superintendent.</i>
ROBERT R. ADAMS,	" "
HARRY GREEN,	<i>Secretary.</i>
FRANK H. TUFT,	<i>Assistant Secretary.</i>
J. WESLEY BOWEN,	<i>Librarian.</i>
T. ELLWOOD HUFF,	} <i>Assistant Librarians.</i>
WILLIAM H. BOWEN,	
JAMES MCEWAN,	<i>Chorister.</i>
FRANK H. TUFT,	<i>Organist.</i>
CHARLES W. ZIMMERMAN,	<i>V. President S. S. Board.</i>
WILLIAM H. BOWEN,	<i>Treasurer</i> " "
ROSS COBB,	<i>Secretary</i> " "

 Pastors of the Wharton Street M. E. Church.

 Founded 1842.

1.	Rev. WILLIAM H. ELLIOTT,	1842 to 1843
2.	“ WILLIAM COOPER,*	1843 to 1845
3.	“ WILLIAM BARNS,*	1845 to 1846
4.	“ GASAWAY ORAM,	1846 to 1848
5.	“ IGNATIUS T. COOPER,*†.	1848
6.	“ HENRY COLCLAZER,*	1848 to 1849
7.	“ WILLIAM BISHOP,*	1849 to 1851
8.	“ ENOS R. WILLIAMS,*	1851 to 1853
9.	“ JAMES SEWELL,*	1853 to 1855
10.	“ MICHAEL D. KURTZ,*	1855 to 1857
11.	“ WESLEY KENNEY,*	1857 to 1859
12.	“ FRANKLIN MOORE,*	1859 to 1861
13.	“ GOLDSMITH D. CARROW,	1861 to 1863
14.	“ JOHN F. CHAPLAIN,*	1863 to 1866
15.	“ JOHN B. MADDUX*	1866 to 1869
16.	“ JOSEPH MASON,*	1869 to 1872
17.	“ RULIFF V. LAWRENCE,*‡	1872
18.	“ THOMAS T. TASKER, Sr.,‡	1872 to 1873
19.	“ WILLIAM C. ROBINSON,	1873 to 1876
20.	“ WILLIAM SWINDELL,	1876 to 1879
21.	“ THEODORE STEVENS,	1879 to 1881
22.	“ ENOCH STUBBS,	1881 to 1884
23.	“ WILLIAM J. PAXSON,	1884 to 1887
24.	“ CHARLES W. BICKLEY,	1887 to 1891
25.	“ SAMUEL M. VERNON,	1891 to

 * Deceased.

† Removed and appointed Presiding Elder.

‡ Died during the year.

Key to first group of Pastors.

William H.
Elliott

William
Barnes

William
Cooper

Gasway
Oram

Ignatius
T. Cooper

Henry
Colclazer

Enos R.
Williams

Michael
D. Kurtz

Franklin
Moore

Wesley
Kenney

Goldsmith
D. Carrow

Key to second group of Pastors.

John F.
ChaplainJoseph
MasonJohn B.
MadduxRulif V.
LawrenceWilliam C.
RobinsonWilliam
SwindellTheodore
StevensEnoch
StubbsCharles
W. BickleyWilliam
J. PaxsonSamuel
M. Vernon

Key to group of Local Preachers.

John
Ashcraft

John
Cline

William
Hickman

John
Orr

Edward J.
Kenney

John
Hunterson

Benjamin
Dewson

Thomas T. Tasker

William
Primrose

Burton J.
Kollock

Christian
Stanger

William
Saxton

Joseph
Hopkins

George
Armstrong

William H.
West

The Charter referred to at the close of Chapter V, is herewith appended, for information as well as reference, as it constitutes the law governing our church.

CHARTER AND CONSTITUTION.

PREAMBLE.

WE, the subscribers, members of the Methodist Episcopal Church, and citizens of the Commonwealth of Pennsylvania, worshipping in the house dedicated to the service of ALMIGHTY GOD, situate on the south side of Wharton Street, between Third and Fourth Streets, in the District of Southwark, County of Philadelphia, and State of Pennsylvania, have agreed on the following Constitution for our Government :

ARTICLE I.

This Corporation shall be denominated, "THE WHARTON STREET METHODIST EPISCOPAL CHURCH, OF THE DISTRICT OF SOUTHWARK AND COUNTY OF PHILADELPHIA."

ARTICLE II.

The officers of this Corporation shall consist of nine Trustees, out of whom shall be chosen a President and Treasurer ; a Secretary shall be chosen out of the same body, or from among the male members of the Society, as shall hereinafter be directed.

ARTICLE III.

SECTION I. The Corporation shall elect by ballot on Easter Monday, in the year of our Lord one thousand eight hundred

and forty-four, under such regulations as the By-Laws shall prescribe, nine Trustees. The said Trustees shall by lot divide themselves into three equal classes. The first class shall serve for the term of one year, the second class shall serve for the term of two years, and the third class for the term of three years. And on Easter Monday, on each and every year thereafter, there shall be elected by ballot three Trustees, to serve for the term of three years, to supply the places of those whose term of service shall have expired. And in case there should be a failure at any time hereafter to elect Trustees as aforesaid, or whenever there shall be a vacancy in the Board of Trustees, by death, resignation, removal from office, or otherwise, a special election shall be held as soon as convenient, of which public notice shall be given in the Church at least one week previous thereto, and as often as Divine Worship shall be held therein. *Provided*, that the present officers shall continue to fulfil their respective duties until an election shall be held under this Constitution.

SECTION 2. No person shall be Trustee who shall not have attained the age of twenty-five years, and been a regular member of the Methodist Episcopal Church, in full standing, at least one year previous to his election, and a citizen of this Commonwealth.

SECTION 3. No person shall vote for Trustees who shall not be a male member of said Church, and have attained the age of twenty-one years, and been in full membership in the said Methodist Episcopal Church, one day previous to the election.

ARTICLE IV.

The Board of Trustees shall, immediately after the annual election in each and every year, elect a President and Treasurer from among the members of the Board, and a Secretary out of their own body, or from among the members of said Church,

duly qualified to vote for Trustees, who shall continue in office during the pleasure of the Board.

ARTICLE V.

The duty of the President shall be to preside at all meetings, and on all questions in which the Trustees shall be equally divided, he shall have the casting vote ; to sign all orders drawn on the Treasurer. In his absence a President *pro tempore* shall be appointed from among the Trustees, who shall perform the same duties.

ARTICLE VI.

The duty of the Treasurer shall be to pay all orders drawn on him, signed by the President, by order of the Trustees ; to keep a fair and regular account in a book provided for that purpose by the Corporation, of all moneys received and disbursed by him ; to deliver up and pay over to his successor in office, or to such person or persons as the Board of Trustees may direct, all or any property, money, books, papers, documents, article or articles in his possession belonging to the said Corporation, within ten days from the time he shall be required so to do by the said Board of Trustees, and to give bonds, with such security as the said Board of Trustees may require, for the faithful performance of his duties.

ARTICLE VII.

The duty of the Secretary shall be to attend all meetings of the Trustees, to take and preserve all minutes of their proceedings in a book provided for that purpose by the Corporation ; to draw all orders, to give notice of all meetings, and to prepare notices of all elections. The minute book of the said Trustees

shall be subject to the inspection of all members duly qualified to vote for Trustees.

ARTICLE VIII.

The Board of Trustees shall convene statedly, at least once in every month, for transacting business of the said Church, and especially whenever the President or three members thereof, shall conceive it to be necessary ; a majority of the said Board shall constitute a quorum for the transaction of business relating to the said Church as aforesaid.

ARTICLE IX.

Meetings of the male members of the Church duly qualified to vote for Trustees, shall be called by the President of the Board of Trustees, through the Secretary, at the request of any three members of the Board, or at the instance of any twenty members of the Church as aforesaid, public notice of which shall be given in the manner required for elections. Should the President or Secretary neglect or refuse to call the meeting before the next regular meeting of the Board, then the said Board shall call the meeting as required, and should the Board neglect or refuse to call the same, then the said meeting shall be convened, after due notice, without the agency of the President, Secretary or Board of Trustees ; and the acts and doings of the said meeting shall be binding on the said Board of Trustees. Should the said Board neglect or refuse, after being informed through the President and Secretary of the proceeding of any meeting of the members duly called in compliance with this Constitution, to comply with the legal requirements of such meeting, such neglect or refusal shall be deemed a surrender of the office of Trustee in all and every Trustee so neglecting or refusing, and the vacancy or vacancies

thus created shall be supplied as mentioned in the first Section of the third Article.

ARTICLE X.

All the Real, Personal and Mixed Estate belonging, and that may hereafter belong to the said Church, by virtue of purchase, gift, grant, devise, bequest or otherwise, shall be vested in the said Corporation and their successors forever, in trust for "The Wharton Street Methodist Episcopal Church." The clear yearly value of the said Estate shall not at any time exceed Two Thousand Dollars. The rents, issues, profits and interests of said Estate shall be applied and laid out in repairing and maintaining the said Church and place of worship, lot or lots of ground, burial grounds, parsonage-house, or other houses or buildings which now or hereafter may belong to the said Corporation. *Provided*, that nothing herein contained shall be so construed as to prevent the Stewards, chosen according to the recognized discipline of the Methodist Episcopal Church, from discharging the duties required of them by said discipline, so far as the same are not repugnant to the Constitution and Laws of the Commonwealth of Pennsylvania.

ARTICLE XI.

The Board of Trustees shall make, ordain, establish, and put in execution, all Laws, Rules, Regulations and Ordinances necessary, right and proper for the good government of said Church, or calculated to advance the interest of the same. *Provided*, the said Laws, Rules, Regulations and Ordinances are in accordance with this instrument and the Constitution and Laws of this Commonwealth; and *provided* that the said Board of Trustees shall not grant, bargain, sell, convey, dispose of, or in any manner or

way, charge or incumber any of the Estate belonging to said Church, or that may hereafter belong to them, without the consent of at least two-thirds of duly qualified male members, voting at a meeting duly called after due public notice, and a certificate of the fact of such consent having first been communicated through the President and Secretary of said meeting to the Board, and *provided*, this instrument shall be altered only by the consent of two-thirds of male members, at a meeting called for the purpose.

ARTICLE XII.

Nothing in these Articles of Association shall in any way whatever be so construed as to deprive the ministers or preachers who shall be appointed from time to time to officiate in said Church, (in conformity with the rules of the General or Annual Conferences of the Methodist Episcopal Church in the United States,) of the spiritual use and privilege of said Wharton Street Methodist Episcopal Church, or any other house or houses of public worship that may hereafter belong to the said Church or Corporation ; *provided*, nevertheless, that the minister or preacher in charge, by and with the consent of a majority of the Board of Trustees for the time being, may permit or invite a minister or ministers of other denominations to officiate in said Church as occasion may require.

MEMBERS' NAMES.

Thomas T. Tasker,
 D. H. Kollock,
 John Ashcraft,
 Francis Scoffin,
 Richard Brown,
 John W. Hicks,
 William Alexander,
 Timothy I. Dyer,

T. I. Dyre,
 James W. Dyre,
 Edward J. Kenney,
 A. B. Godshall,
 George Mitchell,
 James Singleton,
 Joseph Maull,
 Thomas Ustick Baker.

PHILADELPHIA CITY AND COUNTY, SS.

Be it remembered, that at the Court of Common Pleas held at Philadelphia, on the thirteenth day of May, A. D., 1843, the within instrument of writing was presented to the Court for the purpose of being incorporated. Whereupon it was ordered that the same be filed, and that public notice be given of such application according to law. And now, July 19th, 1843, due proof having been exhibited to the Court of the publication of notice, and they having examined said instrument, and being satisfied therewith, and no cause being shown to the contrary, on motion of Peter Crans, Jr., Esq., the Court do order and decree that the persons so associated shall become a corporation or body politic in law, agreeably to the articles and conditions in the above instrument contained, and that the same be recorded in the Office for Recording Deeds, &c., for said County, agreeably to the Act of Assembly of thirteenth of October, 1840. In testimony whereof, I have hereunto set my hand and seal of said Court, this twenty-first day of June, Anno Domini one thousand eight hundred and forty-three.

EDWARD W. DAVID,

Pro Prothonotary.

[SEAL.]

